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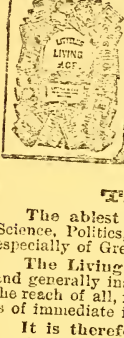

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John M. Phillips

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ART. I.—EDWARDS ON THE WILL.*

THIS work of another age is still for good reasons entitled to the attention of thoughtful minds. It discusses the greatest of questions—that which lies at the foundation of human responsibility, and at the point of divergence between truth and error, alike in philosophy and theology. And it is the great work of a great leader in the world of thought, a work in the general judgment of scholars rarely if ever equaled as an example of acute, exhaustive reasoning. No candid reader, be his judgment on the question at issue what it may, can fail to acknowledge that the author grapples his theme as a master.

If Edwards is not original in the sense that he traversed new fields of thought, like Shakespeare, he by far transcended his predecessors in his chosen field. But while Shakespeare borrowed freely it does not appear that Edwards consciously borrowed any thing. Doubtless in an unusual degree he surveyed his chosen field for himself as a solitary thinker, and with unsurpassed thoroughness. There is no indication that he was minutely familiar with the history of thought on his subject. He knew his subject as one who had thought more than he had read, and whose reading had, for the greater part, come after his thinking. The whole question, as his mind apprehended it, he had looked through and through. He quotes Locke with respect, but never as an authority. He

* *A Careful and Strict Inquiry into the Prevailing Notions of the Freedom of the Will.* By Rev. JONATHAN EDWARDS. 1754. Edwards's Works, vol. ii. New York: Leavitt & Allen.

turned to his opponents only to find what errors were to be refuted. Hobbes he admitted he had not read. Limited reading to a mind like his has its advantages. He never halts nor slacks under the burden of his learning.

Sir William Hamilton was naturally more independent than Edwards, and perhaps his equal in strength; but he knew so thoroughly the opinions of the leading minds of all nations and ages within his chosen field as to require a large expenditure of strength in carrying the weight of his princely lore, and make him bewilderingly conscious of the bearings and difficulties of the questions he discusses. Edwards wrote as one whose mind grasps alone his one subject, and never knew doubt or hesitation on any issue involved. If he had read the leading fatalistic defenders of necessity may it not be doubted whether he could have moved so nearly in their lines of thought with the confidence that never failed him?

Beyond a doubt this great work of Edwards owes much of its intrinsic merit, and much of the power it has had over generations of thinking men, to the fact that it was so purely the product of his own regal mind, and in every line voiced his earnest, unquestioning faith. And it is this which has made subsequent works on the subject so largely reviews of Edwards that, to read them to advantage or with interest, we must first go back and make ourselves familiar with his pages. To this, too, is due the universal respect which its author continues to command, now that faith has outgrown the limits his theory had prescribed and inquires irrepressively for a higher freedom than he deemed possible.

A special reason for turning at this time to the pages of Edwards is found in the want of agreement among Libertarians themselves, and a reactionary tendency of conservative minds toward Edwardsian premises. As a natural consequence, in place of the assurance of the fathers there has come a dangerous agnosticism upon the whole question of freedom, in the shadow of which the philosophy of necessity is creeping stealthily in, and almost without protest is quietly taking possession of the field.*

Arminian Christians are not awake to their responsibility as the natural defenders of freedom. The day has not come to

* We dissent from this concession.—Editor.

retire from the field with assured victory. Nor have we occasion to retreat from the conflict as a drawn battle—much less to acknowledge defeat. But we have good reason to examine anew the grounds of our faith in the freedom of moral agency, and it will be a good way to begin with the attentive reading of Edwards's great argument for necessity.* We shall at the least rise from the reading with our eyes open to what necessity is, and a full conviction that between the universal reign of necessity and the absolute freedom of man where he is held accountable there is no middle ground. And we shall be likely also to find the conviction irresistible that it is to-day a difficult if not an impossible undertaking to hold the faith and the philosophy of Edwards together. The Christian faith and the necessitarian philosophy each puts upon the other the square negative.

His Stand-point Theological.

1. The central doctrine of our author's system of faith was the sovereignty of God. He believed that to the will of God as the determining cause is to be traced all that has been, all that is, and all that will be—that not only do all the changes in the material universe come to pass at his command, but that his immutable decree makes certain all the actions and intentions of all men, reaching to their characters for praiseworthiness and blameworthiness, and therefore to their final destiny.

2. As involved in this comprehensive decree he believed that God has unconditionally elected a definite part of the human family to eternal life and foreordained the rest to eternal death.

3. He believed that in carrying out the decree of election God comes to his elect with sovereign grace—with an effectual calling—which makes them willing to comply with the conditions upon which salvation is offered, and without which their compliance is impossible.

4. Yet Edwards as earnestly believed in the moral accountability of man as in the sovereignty of God. He disliked and rejected the statement that God is the author of sin as inappropriate. He believed that God abhors sin as such, and that he has ordained it only where, in his all-embracing view, he sees it to be necessary to the greatest good. He prefers to say God

*The recommendation is good provided the reader will take up immediately afterward Dr. Whedon on *The Will*.—Editor.

permits sin rather than that he causes it, though claiming that he has so ordered events as to make it certain that men will sin as they do. These commonplaces of the theology current in Edwards's time need no verifying quotations.

What he Meant by the Will.

Our author defines the will thus:

> The will is plainly that by which the mind chooses any thing. . . . An act of the will is the same as an act of the choosing or choice. . . . Whatever names we call an act of the will by, choosing, refusing, approving, disapproving, liking, disliking, embracing, rejecting, determining, directing, commanding, forbidding, inclining or being averse, a being pleased or displeased with: all may be reduced to this of choosing. For the soul to act voluntarily is evermore to act electively.—Page 1.

To understand Edwards here we must take into the account the difference between his classification of the phenomena of the mind and that now generally accepted. In his time that which is now known as psychology, and claims to be a science, was but an infant without a name, if, indeed, it may be said to have had an existence. The distinction of the will from the sensibility, and the dependence of mental science upon the facts of consciousness, had not then come into clear recognition. This confusion of two classes of facts was the occasion of like confusion and vagueness in the use of words. It is plain, however, that he uses the term will as including all that we distinguish from it by the word sensibility, but not as covering at the same time what believers in the moral accountability of man now commonly understand to be meant by the will. His psychology found no faculty in the mind by which a man is able to control inclination and choose for himself between alternatives. It completely excluded such a faculty—defined it out, as a thing impossible and absurd, though he sometimes used in his own sense the very language which the believers in such a faculty understand properly to imply it. In his statement quoted above he clusters almost the whole vocabulary of words and phrases for the affections, and affirms them all to be synonyms for "an act of the will" or "choosing." And from many other statements it is equally plain that in his view an act of the will, a choice, a preference, an inclination, are the same, and are made so by the leveling down of the will

to the plane of inclination rather than by the leveling up of inclination to the will. He quotes Locke with approval thus: "The will signifies nothing but a power or ability to prefer or choose. . . . The word preference seems best to express the act of volition." When Locke, in qualification of this, says, "The will is perfectly distinguished from desire," Edwards replies:

I cannot think they are ever so perfectly distinct that they can ever be properly said to run counter. . . . A man never in any instance wills any thing contrary to his desires, or desires any thing contrary to his will. . . . If we carefully distinguish the proper objects of the several acts of the will, it will not appear . . . that there is any difference between volition and preference, or that a man's choosing, liking best, or being best pleased with a thing are not the same with his willing that thing. . . . A man's doing as he wills and doing as he pleases are the same thing in common speech.—Page 2.

An appearing most agreeable or pleasing to the mind, and the mind's preferring and choosing, seem hardly to be properly and perfectly distinct.—Page 5.

The Necessity which he Avowed.

1. Edwards was a theistic Necessitarian, and his philosophy was his apology for his theology. He avowed the doctrine of necessity as a foundation principle, affirming that "the doctrine of necessity, which supposes a necessary connection of all events on some antecedent ground and reason of their existence, is the only medium we have to prove the being of a God." —Page 169.

2. But it was under moral as distinguished from natural necessity that he placed the responsible characters of men—the necessity that belongs to the will—the certainty that one's will, or choice, or preference, will always be determined by the motives that appeal to him. In like manner he distinguished moral ability from natural ability, claiming that while men may have natural ability—hands, feet, voice, mental capacity, opportunity—to do otherwise, if they had the will to do so, yet that all they do and all they will is made certain by providential motives.

There are faculties of mind and capacity of nature, and every thing else sufficient but a disposition: nothing is wanting but a will.—Page 17.

It may be truly said in one word that moral inability consists in the opposition or want of inclination. For when a person is

unable to will or choose such a thing through a defect of motives, or the prevalence of contrary motives, it is the same thing as his being unable through the want of an inclination, or the prevalence of a contrary inclination.—Page 15.

To him it was obvious that there is and can be no such thing as freedom of will, or choice, or volition, but that motives always govern the will and are the cause of volitions.

The will is always determined by the strongest motives. . . . That motive which, as it stands in the view of the mind is the strongest, that determines the will.—Page 4.

Any other view, it was certain to him, involves the absurdity of an effect without a cause.

3. He admitted that "moral necessity may be as absolute as natural necessity; that is, the effect may be as perfectly connected with its moral cause as a natural necessary effect is with its natural cause;" and he affirmed that between the two kinds of necessity the "difference is not so much in the nature of the connection as in the two terms connected" (page 14), and that "the will in every instance acts by moral necessity, and is morally unable to act otherwise."—Page 102.

4. He believed the moral necessity under which the decree of God had placed all men to be itself a moral necessity; that from the perfection of his wisdom and goodness the will of the supreme Being must ever be his unavoidable preference for the one best way to the attainment of the greatest good. He had appointed evil, moral and physical, never for its own sake, but only as he saw it to be a necessity to this worthy end.

5. He maintained that moral necessity is not inconsistent with praiseworthiness and blameworthiness, but is rather the foundation of both; that the farther one is removed by the strength of the virtuous inclination divinely implanted in him from the possibility of sin the higher his moral excellence and his moral standing with God; and, on the other hand, that the farther one's inclination to sin, however he may have come by it, removes him from the possibility of holy obedience the deeper his moral culpability and the greater his condemnation. He maintained, that if an act were not prompted by a prevailing inclination it must be an act of moral indifference, or without moral quality.

The Liberty which he Claimed.

It would be injustice to Edwards not to make prominent his advocacy of what he understood to be liberty. He thoroughly believed the moral necessity which he so frankly avowed to be the true defense of "the utmost liberty that can be desired, or that can possibly exist or be conceived of." He defined liberty to be "the power, or opportunity, or advantage that any one has to do as he pleases."—(Page 17.) But he believed it to be morally impossible that a man should in any instance be pleased to act otherwise than he does act, and therefore that freedom must always be limited to one open way.

> If the will, all things considered, inclines or chooses to go that way, then it cannot choose, all things considered, to go the other way.—Page 101.
>
> A man is truly morally unable to choose contrary to a present inclination which in the least prevails.—Page 102.

Throughout the work, let it be noted, the author uniformly placed freedom in *the doing as one pleases*, and *denied it in willing or choosing*, which with him were always the same.

Quoting from an opponent the statement, "He may if he PLEASE CHOOSE otherwise," Edwards answers: "Which is the same thing as if he had said, 'He may if he choose choose otherwise.'" It was to prove the impossibility of freedom of will or choice that he employed his famous argument known as the *dictum necessitatis*, by which he was confident he had driven his opponents either to the absurdity of an infinite series of volitions each having an antecedent free volition, or to the self-destructive conclusion of a first volition that is not free, and upon which all the other volitions of the series, few or many, depend.

How Far he was Right.

1. Our author was right in treating the question of freedom as one of theology as well as of philosophy. He would have done better if he had kept his arguments from these two sources more distinct, that each might be seen to stand on its own merits, and had subjected both arguments to the clearer light of his own personal faith in God. It is more and more seen to be a mistake to treat the question of freedom as purely a philosophic or metaphysical one. The day may come when

a sound philosophy of freedom will win general acceptance, but it will be under the lead of religious faith. The age of the higher philosophy has not come. "The science of science" is a goal unreached rather than a known and trusted guide.

Is it not reason that faith in God and the eternal verities should evermore lead and transcend our philosophy? The statement of our author, that "the doctrine of necessity is the only medium we have to prove the being of a God," shows how in his mind our question is connected with that of theism. He believed that any break in the chain of necessity carrying every event back to God as the Great First Cause would destroy the argument for the being of God, and hence that the doctrine of a freedom not under the law of necessity would break this chain into fragments, and plunge us into the vortex of atheism.

How different all this looks now! Not Necessity but Freedom is recognized as the strong link that connects our question inseparably with Theism. Not all who are Christian in their faith are ready to give a decisive answer to the question of liberty or necessity. But it is a significant fact that the champions of liberty are all Christian, and that avowed Necessitarians are generally either Atheists or Agnostics. They find but an endless chain of necessity with no Great First Cause. Atheism and freedom are seen to be contradictory, and freedom and accountability to a God above us inseparable. Whatever freedom we have is God-given, and our conceptions of God must control our views of freedom. On the other hand, our notions of freedom unavoidably affect our conceptions of God. True Theism carries with it essential truth as to the freedom of moral agency, and in turn a consciousness of such freedom carries thought with the might of irresistible conviction upward to a supreme and righteous moral Governor.

2. Our author was right in claiming for Necessity some plausible advantages. His doctrine of universal Necessity gave him the advantage which cannot be claimed for the freedom of moral agency that it is within the easy comprehension of ordinary intelligence. Theistic necessity affirms that God has made man with no other freedom than to do as he finds himself pleased to do, and that man can never be pleased to do otherwise; and further, that in doing this God has himself acted under the same law. He, too, is free only to do as he

pleases, and his pleasure can never be other than the one best way. This is straightforward and simple; the common mind takes in at a glance both the divine and human side of the scheme. There is no difficulty in seeing how a Being of infinite intelligence and power can control all men and have a plan of his own embracing all their actions, if in their entire activity, mental and physical, he has placed them under law of necessity.

Not so simple is the philosophy of Liberty. How a wheel is turned by a crank is easily comprehended by a child to whom the movements of the hands of a watch are a mystery. So a mind that has the satisfaction of looking through the scheme of Necessity and seeing its self-consistency may not hope with like ease to master all the difficulties involved in the freedom of moral agency. How a dependent being can be made free to choose for himself, and how such freedom can be adjusted to harmony with the sway of a divine Providence, are not postulates to all minds. Is it reasonable to expect that any mind under our present limitations shall be able to compass these problems on all their sides and in all their bearings, and clear them of all their difficulties?

It is reasonable that the human side of the problem should be clear; but that is simply our own consciousness of moral obligation, which of all facts is the surest. It is what all men know of themselves and are confident of with regard to men. But consciousness of obligation includes consciousness of freedom, or power of choice, as every whole includes its parts. Besides, there is no axiom plainer than that accountability involves such freedom, and without it would be impossible. But when we turn to the other side of this problem, and ask how the Spirit calls us to freedom? in what measure we hold this high trust? when it begins? how frequent its exercise? and how it stands related to the plans of Providence? we have neither the self-mastery, nor the philosophic insight, nor the knowledge of God requisite to exhaustive answers.

But this advantage of Necessity carries with it a decisive objection. It is too easy to be true. It is comprehensible because it is on too low a plane. It logically rules out all moral distinctions. It would not be fair to charge upon Edwards the belief that God is the author of sin, nor that holiness and sin are but empty names, nor that God is the only real

actor in the universe, and that man is but a machine in his hands: but it is fair to charge this upon his logic. His philosophy is purely fatalistic, and he escapes the conclusion of fatalism—that there is no such thing as holiness and sin—only by rejecting the legitimate consequences of his arguments.

Our author plausibly defended his belief in necessitated holiness by instancing "God's moral excellency as necessary, virtuous, and praiseworthy;" also, "The acts of the will of the human soul of Jesus Christ as necessarily holy, yet virtuous, praiseworthy, rewardable." Doubtless the moral attributes of God are all natural attributes and not acquired virtues. How this is possible is indeed inexplicable to us. But this is one of the mysteries of Theism, and such a mystery as we may expect to find, without mental shock or disturbance.

But the mystery of praiseworthiness in God is not at all a difficulty involved in the freedom of our moral agency. God is not a moral agent, a responsible being like ourselves. By no means does it follow from the uncreated holiness of God that he can create rewardable holiness in man. Reverently may it be said he could not create another independent being like himself. The argument for the freedom of man as inseparable from his accountability holds in its full force.

3. Our author was right in claiming a sovereign Providence over all men and all events. With but little qualification may it be said that this is the faith of all devout theists, as it unquestionably is a doctrine of the inspired word. Not that it accords with all the speculations of either Libertarians or Necessitarians. But to know the faith of a people we must not go to their theories, but mark the language in which they worship. It is here that all voices with substantial harmony acknowledge the universal sway of a paternal Providence, and at the same time on our part an accountable freedom. The true doctrine as to our freedom cannot be in conflict with this concord of faith in a heavenly Father's all-embracing care.

But a heavenly Father's providence over us, we must not forget, means not hinderance but help, not repression or coercion but freedom. Providence is for us, not against us. How God governs men within the province of natural law, as shown in a previous article, is not a mystery, nor does it directly concern the present subject. Freedom to choose and act for our-

selves, and take hold upon God, is claimed only, and is possible only, where God gives us such freedom.

That God has perfect knowledge of the future actions and volitions of men, ethical as well as non-ethical, with Arminians generally as well as with Calvinists admits not of question.* In support of the foreknowledge of God Edwards presents the argument, scriptural and logical, in its full force. Not only is the evidence abundant and decisive that the praiseworthy and blameworthy volitions and deeds of men are known to the omniscient One before they become actual, but also that he has a plan in the lives of men which implies minute direction and comprehensive arrangement extending to all the events with which we have to do.

But the conclusion of our author, that in his responsible character every man is what God had predestinated him to be, is not only self-destructive, but in spite of all protests involves the monstrous absurdity that God is the author of sin, and acquits those who are branded as sinners as the innocent victims of stupendous wrong. A guiding Providence over the plans of men, however, by no means involves these absurdities. Every master-mind among men, whether at the head of the family, the school, the club, the Church, the party, or the State, has wide sway over the outward actions of those under his lead, and of course over the antecedent thoughts, inclinations, and volitions from which they spring, and that without necessarily touching the moral principle upon which they act. The thousand men employed by a manufacturer carry into his service their own moral characters—the same characters they would carry into the service of another a hundred miles away under conditions radically different. Yet no particular act or volition of any one of these laborers is precisely the same as would have given expression to his character in the employ of the other men. In like manner every human being has more or less to do in determining the actions of fellow-beings. It cannot then be incredible that the infinite God, who knows all men perfectly and has all power, should be able to hold all men in his guiding care without interfering with their perfect freedom at the sources of all re-

* Dr. L. D. M'Cabe rejects the doctrine of the divine foreknowledge of future contingencies. The German theologians are not a unit touching this doctrine.—EDITOR.

sponsible character—the heart. How could this thought receive more apt expression than as we find it in the inspired word: "There are many devices in a man's heart: nevertheless the counsel of the Lord, that shall stand. A man's heart deviseth his way, but the Lord directeth his steps?"

The difficulty of foreknowledge is simplified to this:* how it is possible for God to read the characters of men before they take form, and that is but a mystery, not an absurdity nor an ethical monstrosity; and, as was said of the praiseworthiness of God, it is a mystery not of moral agency, but only a small part of the mystery of God, with which we have nothing to do, and about which it is folly to puzzle ourselves. Of course, a man's responsible character is his own work, or he could not be responsible for it. Surely it is not a burden upon faith that the all-seeing Eye is able to look into the hearts of men and shape his plans for them wisely in view of what he sees there.

4. Our author was right in his charge against the notion of liberty which he chiefly combated—that of a self-determining power in the will independent of motives—that it is not tenable. It is not possible to walk upon vacuity or breathe without air. No more is possible voluntary action without motive. The impossibility of an act of the will without motive and its necessity in the presence of motive are truths too obvious to need or admit of proof. But this does not justify the conclusion of our author that in all cases "motive is the cause of the act of the will" (page 53)—that "the will in every instance acts by moral necessity, and is morally unable to act otherwise."—Page 102. It does not touch the question of freedom to choose between motives opposite in kind. Is it not in obvious harmony with our absolute freedom to choose for ourselves where the voice of God in our consciences calls on us to resist natural appetite or desire, and he holds us accountable for our choice?

Where the question before us is simply between rival natural inclinations, doubtless either inclination may be strengthened or weakened by an increase or decrease of motives, and here, as our author claims, "it is possible for motives to be set before the mind so powerful . . . as to be invincible, and such as the mind cannot but yield to."—Page 116. Not so when the

* The difficulty is larger than here stated. It includes the influences, divine as well as human, that produce character, as well as the result produced.—Editor.

issue is between God on the one side and inclination on the other side. Will any one be found to talk of the balancing of motives or the indifference of the soul on a question like this? Can reason think to weigh conscience in the scales with appetite or any natural desire of the mind?* Does not the very notion of duty place it above all comparison with other motives that oppose it?

With a moral issue before us emphasized by the voice of God it is absurd to talk of the overbalancing of liberty by multiplying motives on either side. Double a man's intelligence of the right, and, other things being equal, the area of his liberty and responsibility will be doubled, but not his prospect for securing the favor of Heaven. It is impossible that it should be, under an administration of justice.

Against other current and historic notions of liberty—the original Edwardsian that made it to consist in one's power to do as he pleases or wills; the modified Edwardsian, that defines it to be the power to will as one pleases, and that which claims in all the actions of men freedom to alternatives, yet infers from the preponderance of motive what even the responsible choice will probably be—lie two common and decisive objections. First, they all overlook or treat vaguely the radical distinction between ethical and non-ethical action. To disregard a distinction so fundamental is to ignore the weightiest consideration involved. Second, the qualified freedom which they offer cannot in justice be made the basis of moral accountability. Edwardsian liberty equally under both its forms, as Edwards frankly avowed, means absolute moral necessity. The merit of this doctrine is, that it carries with it its own antidote. Moral no less than natural necessity is inconsistent with responsibility. The other notion of liberty is more plausible from a surface view, but lacks coherency. If it is legitimate to infer probability in the responsible actions of men from the preponderance of motives, then on the same ground may we, when the motives are made strong enough, infer certainty.

5. Our author was right, *with one notable exception*, in restricting freedom to the power or opportunity one has *to do as he pleases without power to do otherwise.*

His psychology will do for all the lower animals, so far as

* How, then, account for depravity?—EDITOR.

we know them. Obviously they all have within their limits the power to do as they please—the bird to fly, the fish to swim, the hare to run, the worm to crawl—all to act out the inclinations of nature, and this is all the freedom they have, and all they have any occasion for. It would do for mankind with the power of conscience eliminated. Without consciousness of moral obligation what would the human race be but the most intelligent of the animal tribes?

Freedom to do as one pleases is the freedom of infancy every-where, and of all those who from ill birth and ill training are not yet developed up to the estate of moral accountability. How far this may embrace the heathen world within and without geographical Christendom it is not for us to judge. But this we know, as we know enough to be accountable, that the righteous Father holds only those responsible whom he himself calls to this high trust.

Freedom to do as we please is the freedom of all men, the good alike with the bad, upon the myriad of questions where they properly act upon the plane of natural inclination, or, which is the same thing, within the domain and under the lead of natural law. Whether our choice be a sour apple or a sweet apple, a lunch of toast or leeks, a saddle or a carriage, a horse or a mule, a large hat or a small one, an atmosphere pure or impure, a temperature seventy above zero or forty below, if no other consideration enters, are to us no questions. In any such case the intervention of conscience alone can supply an alternative to inclination. So long as the case is purely one of natural appetite or desire the mind has no occasion to project itself in active volition antecedent to the executive act which causes the tongue, the hand, the foot, to do the bidding of its choice. Here our will or choice can be no other than our unavoidable preference. We have no immediate agency in determining it any more than whether the blood in our veins be Caucasian or African.

According to these conclusions, the realm of action within which the freedom of man is limited by necessity, just as Edwards claimed, to what he cannot help being his choice, is very broad, including numerically the great majority of human actions, and affording, therefore, large room for the sway of a divine Providence in the affairs of men. They leave all the activities

of the world not prompted by loyalty to a consciousness of obligation to a God above us as absolutely in his control, through the agency of natural law, as are the motions of the planets.

Nor does the higher freedom of loyalty of soul to the morally right take the actions and volitions of men out of the embrace of a guiding Providence. Rather, it is in the exercise of this nobler freedom that we rise to the higher plane of filial obedience, and come of our own choice into the very lines of Providence. The freedom of moral agency consists in no degree in power to determine when and where and how and in what connections we obey or disobey the voice of God. Alternative freedom is summed up in the power to choose between God and forbidden pleasure.*

The one exception to our author's doctrine of freedom is, that the very dispensation of the Spirit that makes us accountable at the same time and within the same limit endows us with power to make the will of God our pleasure. No man's natural inclination is God-ward. But when, seeing the will of God, we make the great surrender, just then do we begin to incline toward God. God's pleasure begins to be our pleasure, our preference, our will, our choice, when we adopt it. But this is not of nature. The natural man cannot organize and vitalize himself into a spiritual man.

6. Our author, then, was so far right in his doctrine of the dependence of man upon an effectual calling of the Spirit of God as that no man can come to God except as God comes to him with spiritual help. By his call in their consciences do his children first rise above the inferior freedom to do their own pleasure to the higher freedom to resist forbidden indulgence and take hold upon the divine; and by the inspiration of his Spirit do they make all their subsequent advances. How plain does it appear from this that the great Father has also in his perfect control the obedient activity of his loyal children! But even on this higher plane of moral action the Father works *in* his children to will and to do, not alone through their consciences, but more and more through their affections, making his pleasure theirs, till the life struggle ends in victory and they are completely transformed into his likeness, and to do the will of God becomes henceforth the soul's undisputed, supreme delight.

* This is too great a limitation of freedom.—Editor.

The Dictum Necessitatis.

Since our author gave such prominence to his noted dictum, and was so sure it had forever driven freedom of choice from the field, it may be well to notice its claims. It is found in Part II, Section I, and is repeated in other connections. It may be summarized thus:

1. The only way the will can determine any thing is by choosing it, for "in every act of the will the mind chooses." 2. If, therefore, the will is free to determine its own choice it must do so by choosing its choice. 3. It follows either that every choice arises from an antecedent free choice, and so on in an infinite series of free choices, or that there must be a first choice which is not free upon which all the antecedent choices depend, and, consequently, that the whole series of choices is necessitated.

The main difficulty, in answering this attempt to involve the doctrine of freedom to alternatives in the absurdity of an infinite series of dependent free volitions, arises not from its subtlety or its strength, but from the vagueness and fluctuating senses of its language. According to the terms freely used by our author in his statement, the will "determines," "governs," "commands," "chooses," "acts." But we have seen that his idea of the will is that it is simply the mind's preference, or prevailing and unavoidable inclination. Instead of being an actor the will is an irresistible prompter to action. Instead of choosing freely, it is itself the mind's unavoidable choice. This is all he can consistently mean.

Such phrases, freely used by him, as "an act of the will," "an act of volition," "an act of choice," do not fitly represent his thought. They might be used to mean the act of the mind in the execution of its will or choice—the doing of the mind's pleasure; but that is just where our author places freedom, while it is precisely in what he represents by these phrases that the dictum undertakes to prove the impossibility of freedom. But for thus borrowing the language of freedom and using it in the service of necessity the author is not wholly responsible. The inconsistencies of his language arise not from mental dishonesty or lack of courage, but from the difficulty of his task as the defender of necessity. It is impossible to defend neces-

sity without such inconsistencies. The common language of mankind implies more liberty than his doctrine admits. The obtrusion of such phraseology into an argument for necessity may be taken as the unconscious protest of liberty against unnatural bonds.

The Sum.

Upon the main question between freedom and necessity there is but one point of difference worth contesting. But the point of freedom is the point of power in man, and the turning-point between opposite courses of action for life—the true and the false—and is, therefore, the pivotal point of the eternal issues of probation. But even this—freedom to surrender to God in resistance to inclination—is not claimed as an unaided natural power, but rather as a power dependent upon an inspiration from God. The will is not a mysterious endowment that constitutes a man an independent actor or a self-acting machine. Upon questions non-ethical to us what can the will be but the mind's power to execute its unavoidable preference? Here what we call our choice is not of our own making: the will can serve us only in the taking of what we find to be our choice. But upon questions ethical to us I understand the will to be first elective, then executive; in other words, we first make our choice and then proceed to take it. How can we be under obligation to choose the will of God without full power to do so? How can we be conscious of such obligation without consciousness of such power? Does not the one hold the other? But an act of choice is not setting out on an independent line of action, whether morally right or wrong. Choose which we may, the right or the wrong, we are free to carry out our choice only in the path Providence makes for us. Our actions, the volitions from which they spring, and the plans that comprehend them, are all under the direction of a power above us. To choose is evermore to elect between masters. At this point, and this only, is our freedom absolute.

L. White.

Art. II.—MOHAMMED AND HIS KORAN.

In the latter part of the sixth century there was born at Mecca, in the Arabian peninsula, a child destined to exert a most powerful influence upon the destiny of the human race, and who became the author of a system of religion and civil polity contained in the Koran which has disputed with Christianity itself the dominion of the world. This child, on account of a favorable omen connected with its birth, received the name Mohammed.*

It is the purpose of this article to present the most salient points in the history of this remarkable man, and the most important features of his religion as contained in the Koran, the fundamental document of his system. And first of all, to get a clear view of Mohammed and his work, it is necessary for us to know the state of the country in which he lived, and the influences that surrounded him and which were potent in forming his opinions and in molding his character. Mecca, Mohammed's native town, is situated in a well-watered valley in the mountainous region of Arabia, about fifty miles from the Red Sea, and about midway on the great route of the caravans which passed between the southern part of Arabia Felix and Petrea. Qossay, a member of the Koreish tribe, and an ancestor of Mohammed in the fifth degree, seized upon the valley, enlarged the town, and settled there the members of his tribe about A. D. 400. Owing to its favorable position it attained a considerable degree of prosperity, and in the time of Mohammed its population was about twelve thousand.† Its special attraction was the venerable temple, the *Kaabah*, whose origin was lost in a remote antiquity.‡ Long before the time of Mohammed it had been the usage of the tribes from all parts of Arabia to make a yearly pilgrimage to this temple, to march around it seven times, and to kiss reverently the famous Black Stone in its eastern wall.§ What the psalmist said of Jerusalem might

* Mohammed, *greatly praised*, passive participle, second conjugation of the Arabic verb *hamida*.

† This is Dr. Sprenger's estimate.

‡ There was a tradition among the Arabs that the temple owed its origin to Abraham.

§ The *Kaabah* is an irregular cube, the sides of which vary from forty to fifty feet in length.

be applied to Mecca: "Whither the tribes go up." At the time of Mohammed the *Kaabah* contained three hundred and sixty idols; the great idol, Hobal, occupied the center of the edifice. The fact that Qossay and his descendants extended to the yearly pilgrims the rites of hospitality gave them great power among the other Arab tribes.

Arabia in the time of Mohammed, strictly speaking, had no government. The tribes were independent. "The opinion of the aggregate tribes, who chanced for the time to act together, was the sovereign law." Honor and revenge were the chief forces in the Arab character. The first incited him to deeds of hospitality, and the second protected him from ill treatment and made him a terror to his foes. From what has been said, it is easy to infer that the mass of the Arabs were pagans. Their wandering, predatory habits, their love of revenge, their proud spirit and impatience of restraint, were adverse to their reception of the doctrines of the meek and lowly Jesus. Among the divinities of the Arabian Pantheon may be named Allâh Ta'âlah, the God most high; three female divinities, El Huzza, Allât, and Manât, called the daughters of God, mentioned in chap. liii of the Koran; Hobel, the chief of the minor deities, Suwah, Nasr, and Isaph. Sabæanism (the worship of the stars) had not entirely disappeared at the advent of Mohammed. Nevertheless, Christianity had established itself in certain parts of Arabia. Two kingdoms of Arabs, emigrants from Arabia, existed in the time of Mohammed. One of these, the dynasty of Palmyra, the Ghassanides, embraced Christianity in the time of Constantine, and belonged to the Greek empire. The other kingdom, that of Hira, on a western branch of the Euphrates, about forty miles below the site of ancient Babylon, became Christian in the latter part of the sixth century, and in the first part of the seventh became a satrapy of Persia.

In southern Arabia, in the province of Najran, Christianity gained a footing as early as the fourth century, it would seem, and a Christian government was established there before the middle of the sixth century under an Abyssinian viceroy; but before the end of the century the Abyssinians were driven out and the province became a dependency of Persia, a pagan power. Gibbon truly remarks:

If a Christian power had been maintained in Arabia, Mahomet must have been crushed in his cradle, and Abyssinia would have prevented a revolution which has changed the civil and religious state of the world.*

There were also some Christians in Mecca and other parts of the country. Tribes of Jews were found in Medina and its vicinity, and in other regions of Arabia.

Writing was already in use at Mecca before the time of Mohammed; but it does not appear to have been employed to any great extent in the production of works in prose. Arabic literature seems to have been almost wholly poetry. At the annual fair at Ocâtz, a delightful spot about three days' journey east of Mecca, the bards of Arabia vied with each other in poetical contests, and the successful poems, called Moallakât, were hung up† on the *Kaabah*, written on Egyptian silk in letters of gold. These poems are anterior to the time of Mohammed. "They are," says Muir, "a wondrous specimen of artless eloquence. The beauty of the language and wild richness of the imagery are acknowledged by the European reader."

We must next consider *the sources for the history and doctrines of Mohammed.* Here must be put as the primary source the Koran itself, the genuineness of which is not disputed. This book, containing the genuine teachings of Mohammed, is written in the noblest Arabic dialect, the Koreish, spoken and written at Mecca. Professor Palmer says:

Regarding it, however, from a perfectly impartial and unbiased stand-point, we find that it expresses the thoughts and ideas of a Bedawî Arab in Bedawî language and metaphor. The language is noble and forcible, but it is not elegant in the sense of literary refinement. To Mohammed's hearers it must have been startling, from the manner in which it brought great truths home to them in the language of their every-day life. . . . The prophet spoke with rude, fierce eloquence in ordinary language. The only rhetorical ornament he allowed himself was that of making his periods more or less rhythmical, and most of his clauses rhyme—a thing that was and still is natural to an Arab orator, and the necessary outcome of the structure of the Arabic tongue.‡

* *Decline and Fall of the Roman Empire*, vol. iv, p. 243.

† Their being hung up on the *Kaabah* is questioned by Nöldeke.

‡ *Introduction to the Koran*, pp. lxxvi, lxxvii.

Mohammed prided himself greatly upon the *unique* character of the Koran, and deemed this an unanswerable proof of the divine origin of the book.

> This Koran could not be devised by any besides God. . . . Do they say, he [Mohammed] hath devised it? say, then, bring a surah * like it. . . . Say, if mankind and jinns united together to bring the like of this Koran, they could not bring the like. †

That the like has not been produced is still regarded by his followers as an irrefutable proof of its divinity. Upon this Nöldeke well remarks:

> Mohammed did not demand that they should produce something poetical or rhetorical equal to the Koran, but something *essentially* equal to it. But this was, in the nature of the case, impossible for his adversaries. Could they in the same manner defend the old polytheism, of which they really were so little convinced, as he did the unity of God and the dogmas connected with it? . . . Or should they likewise become enthusiastic for the unity of God, and attack only the prophetic character of Mohammed? In that case they could only copy the Koran, which they wished to equal; and a picture can never be equal to the original. ‡

The Koran is about half the size of the Pentateuch, and contains one hundred and fourteen *surahs* or chapters, varying in length from two hundred and eighty-six verses to three. The most of them are stated to have been revealed at Mecca and Medina, extending over a period of about twenty-three years. They are generally arranged according to length, and not in the order in which they were delivered, the longest standing in the first part of the book and the shortest in the last. Mohammed professed to have received them from the angel Gabriel. They were immediately inscribed upon palm leaves, leather, broad stones, shoulder-blades, or some other convenient material, by his secretaries; for the Koran nowhere represents Mohammed as writing any thing, and it is still an open question whether he could write. No collection of the *surahs* was made during the life-time of the prophet. But about a year after his death—when many of the best reciters of the Koran had been slain in battle at Yemâma in the overthrow of Moseleima—Omar expressed the fear that the text of the Koran might

* Surah x, 39. † Surah xvii, 90.

‡ *Geschichte des Korans*, p. 44. Göttingen, 1860.

become uncertain when those who best remembered it should have passed away. He accordingly advised the Caliph Abu Bekr to give immediate orders for its collection. Abu Bekr, following this advice, appointed Zaid, who during the last part of Mohammed's life had been his secretary, to make the collection. Zaid, after some resistance, gathered up from various quarters the scattered surahs, and formed them into one whole, and delivered it to Abu Bekr, at whose death it came into the hands of Omar, his successor in the caliphate, and during his ten years' reign this was the standard text. From some cause —either from the variations in the original transcripts, from errors committed by Zaid in his edition, or from variations in copies taken from it, various readings made their appearance which scandalized the Moslem world. The Caliph Othman was invoked to put an end to this confusion, which he did in a summary way. He appointed a commission, consisting of Zaid and several of the Koreish, to form a new edition of the Koran. They collected all the copies, and made as the foundation of the text the original collection of Abu Bekr, which since the death of Omar had been in the custody of his daughter Haphsa, the prophet's widow. After the text had been completed Othman caused all the rest of the copies to be destroyed except that of Abu Bekr, which was returned to Haphsa. He then sent several copies of this new edition to the different provinces to serve as a standard text. From the edition of this caliph our present text of the Koran is derived. That this text exhibits the surahs, essentially, at least, as they existed at the death of Mohammed, there can be no doubt. They were published when many who heard them recited were still alive, and the reverence of the Moslems for the sacred character of their prophet would prevent them from falsifying his teachings. The great Orientalist, Ewald, remarks, in speaking of the Koran: "Its language is abrupt, difficult, very often rough, full of very rare forms, and upon the whole it requires a good and cautious interpreter." *

But while the Koran is for us the chief source for the doctrines of Mohammed, it furnishes us with comparatively few facts in the life of the prophet. It is a singular fact, however it may be explained, that Zaid, his adopted son, is the only one

* *Prolegomena, Arabic Gram.*, p. 16.

of his companions that he mentions by name, so barren of personal matters is the book. The earliest biography of Mohammed that has reached us and the later Moslems is that of Ibn Ishâq, who died in the year 151 of the *Hijrah*, that is, about *one hundred and forty years* after the death of the prophet. Even this work is not extant in its original form, but only in the revision of Ibn Hisham, who died in the year 213 or 218 of the *Hijrah*.* He made but few changes in the original work, and where he made additions he always put his own name to them. Nöldeke regards this work as by far the richest and the best of the extant sources for the history of Mohammed; but at the same time he does not acquit Ibn Hisham, like all the older biographers of the prophet, of having committed a pious fraud in the omission or change of single facts to the credit of Mohammed, as he himself confesses. The next biographer of the prophet is Al Wâkidî, who died in the year 207 of the *Hijrah*. He spent a part of his life at the court of the Abassides at Bagdad. The fourth valuable source for Mohammed's life is the work of Tabari, who died at Bagdad in the year 310 of the *Hijrah*.

It is thus seen that we have no life of Mohammed and no collection of traditions respecting him written within the *first hundred years* after his death. And Dr. Sprenger remarks that "the nearest view of the prophet which we can obtain is at a distance of one hundred years." † But this is not the only difficulty in the way of obtaining a clear view of the life of Mohammed; party prejudice has distorted, invented, or omitted tradition to suit its own purposes. About a hundred years after the death of Mohammed, the friends of the Abassides united with the party of Ali, the son-in-law of Mohammed, to raise to the caliphate some descendant of Abbas, the uncle of the prophet. They denounced the dynasty of the Ommiades—who were but distantly related to the prophet—as usurpers. "Perverted tradition," says Sir W. Muir, "was in fact the chief instrument employed to accomplish their ends."

It was during the reign of the Abassides that the biographers of Mohammed and the collectors of tradition respecting

* *Hijrah, Flight* of Mohammed from Mecca, June 20, A. D. 622, the Mohammedan epoch.

† Sprenger's *Life of Mohammed*, p. 63.

him lived. That they were prejudiced in favor of this dynasty, or, at least, feared in some cases to tell the truth, there can be no doubt.

Bokhâri,* who traveled from land to land to gather from the learned the traditions they had received, came to the conclusion, after many years' sifting, that out of six hundred thousand traditions, ascertained by him to be then current, only four thousand were authentic! And of this selected number the European critic is compelled, without hesitation, to reject at least one half. † On the tradition respecting Mohammed, Muir thus remarks:

> Its authority must rest on some companion of the prophet, and on the character of each individual in the long chain of witnesses through whom it was handed down. If these were unimpeachable the tradition *must be received.* . . . They dared not inquire into internal evidence. . . . The spirit of Islam would not brook free inquiry and real criticism. Upon the apostate Moslem the sentence of death—an award resting on the prophet's authority—was vigorously executed by the civil power. To the combination, or rather the *unity*, of the spiritual and political elements in the unvarying type of Mohammedan government must be attributed that utter absence of candid and free investigation into the origin and truth of Islam which so painfully characterizes the Moslem mind even to the present day. The faculty of criticism has been annihilated by the sword. ‡ . . . The grand defect in the traditional evidence regarding Mohammed consists in its being wholly *ex parte.* § . . . The system of *pious frauds* is not abhorrent from the axioms of Islam. Deception, in the current theology of Mohammedans, is under certain circumstances allowable. The prophet himself, by precept as well as by example, encouraged the notion that to tell an untruth is on some occasions allowable. ‖

To these sources for the history of Mohammed must be added the transcript of treaties made between Mohammed and the neighboring tribes, and which were still in force in the last part of the second century of the *Hijrah.* A further source is found in the verses and poetical fragments referring to Mohammed, composed about his time.

Having thus considered the sources for Mohammed's life and doctrines, we shall next give a sketch of that *life* and then of those *doctrines.* Mohammed was the son of Abdallah and

* *Al Hijrah*, 257. † Dr. Weil in Sir W. Muir's *Life of Mohammed.* p. 574.
‡ Muir's *Life of Mohammed*, p. 575. § *Ibid.*, 580. ‖ *Ibid.*, 594, 595.

A'minah. Two months before the birth of his child the father died. The infant, after having been suckled a few months by a slave woman, Thowaybah, was intrusted to a woman, Halimah, of the Banu Sa'd, who kept flocks in the neighborhood of Táyif, about fifty miles east of Mecca. It was customary with the rich inhabitants of Mecca to send away their children from the pestilential climate of the city into the desert to be brought up among the hardships of the genuine Arab life. When four years old Mohammed had a nervous fit. After keeping him five years his nurse restored him to his mother at Mecca. When six years old his mother died, while she was returning with him from a visit to Medina. Her slave woman brought the young prophet to Mecca, where his grandfather, Abdal-Mottalib, fondly cherished him. The grandfather, dying at the age of eighty-two years, intrusted the child, then eight years old, to Abu Tâlib, the young prophet's uncle. At the age of twelve years he accompanied this uncle on a mercantile journey to Syria which extended at least as far as Bostra. It lasted four months, and gave the youthful Mohammed a fine opportunity of observing the customs of the civilized and Christian people of that region, whose institutions were in such striking contrast with those of the idolatrous Meccans.

As to acquired learning [says Sale], it is confessed he had none at all, having had no other education than what was customary with his tribe, who neglected, and perhaps despised, what we call literature.

When near twenty years of age he attended upon his uncles in a battle fought between the Koreish and the Hawazin, but he himself took no conspicuous part. "Physical courage, indeed, and martial daring," says Muir, "are virtues which did not distinguish the prophet at any period of his life." The annual fair held at Ocâtz, where the various tribes of Arabia met in friendly rivalry in the contests of eloquence and poetry, must have been deeply interesting to Mohammed. Here tradition relates that when a young man he was deeply affected by a sermon which he heard preached by Qoss, the Christian bishop of Najran, in southern Arabia. Certain it is that late in life he referred with satisfaction to the memory of Qoss, the son of Sâida, and spoke of him as having there preached the true catholic faith.

At the annual fair at Ocâtz he became familiar with the bitter controversies between the Jews and Christians and their common contempt for the idolaters, and it is not unlikely that he conceived there the idea of uniting all these people in one religion that should contain elements common to all of them. At one period of his youth he was employed in tending sheep and goats upon the hills and in the valleys adjacent to Mecca. When twenty-five years of age, at the instance of Abu Tâlib he was hired by a rich widow of Mecca, Khadijah, to take charge of four camels laden with merchandise bound for Bostra. In due time he reached the celebrated Syrian city, disposed advantageously of his merchandise, and returned in safety to Mecca. Khadijah was so charmed with Mohammed that she offered him her hand in marriage, and was accepted. He was twenty-five, and she was about forty. This marriage gave him high position and wealth, both of great value to a public leader.

Respecting the personal appearance of Mohammed Dr. Sprenger remarks:

> He was of middling size, had broad shoulders, a wide chest, and large bones; and he was fleshy, but not stout. . . . His oval face was rather fair for an Arab. The forehead was broad, . . . his nose was large. The mouth was wide. . . . He stooped and was slightly hump-backed. The mildness of his countenance gained him the confidence of every one; but he could not look straight into a man's face.*

Until his fortieth year he was a zealous worshiper of the gods of Arabia.

> The predominance of his imaginative powers, and his peculiar position, gave him a turn for religious meditation. He annually spent the month of Ramadhân in a cave of Mount Hara, where the Korashites used to devote themselves to ascetic exercises. In this retreat he passed a certain number of nights in prayers, fasted, fed the poor, and gave himself up to meditation, and on his return to Makkah he walked seven times round the Ka'bah before he went to his own house.†

About this time doubts of the truth of the pagan religion of Arabia arose in the mind of Mohammed. In the midst of his mental struggles, while strolling over Mount Hira, a lonely

* Sprenger's *Life of Mohammed*, pp. 84, 85.
† *Ibid.*, pp. 94, 95.

place not far from Mecca, an angel appeared to him, and thus addressed him:

"Read in the name of thy Lord
Who created man from congealed blood!
Read for thy Lord is most generous!
Who taught by the pen!
Taught man what he did not know!"

These are the first five verses of Surah xcvi. Did Mohammed believe that he was directed to read the Jewish and Christian Scriptures? That would seem to be the most natural meaning. But if the Arabic verb *qaraa* be rendered *recite*, what was he to recite? The Scriptures, we would say. This vision was the transition from his old pagan state and the beginning of his prophetic life. But he was not happy, and several times contemplated suicide by throwing himself down from precipices. His friends were alarmed. He himself doubted the soundness of his mind. "I hear a sound," he said to his wife, "and see a light. I am afraid there are jinn in me." At another time he said: "I am a káhin" (soothsayer). "God will never allow that such should befall thee," said Khadijah, "for thou keepest thy engagements and assistest thy relations." His preaching at this time was rather of a private nature, and the people of Mecca treated his mission with contempt and looked upon him as one possessed of an evil spirit. For about two years he had received no revelation. This period is called *fatrah*, *intermission*.

Existing prejudices [says Dr. Sprenger] left no alternative to Mohammed but to proclaim himself a prophet, who was inspired by God and his angels, or to be considered a káhin, possessed by Satan and his agents the jinn. Khadijah and her friends advised him to adopt the former course; and after some hesitation, he followed their advice, as it would appear, with his own conviction.*

One day, while wandering about among the hills near Mecca, with the intention of committing suicide, he beheld Gabriel between heaven and earth, and was assured by him that he was a prophet of God.

Frightened by this apparition [says Sprenger] he returned home, and feeling unwell he called for covering. He had a fit, and they poured cold water upon him; and when he was re-

* Sprenger's *Life of Mohammed*, p. 108.

covered from it he received the "revelation" in the following words:

O thou who art covered! Rise up and warn!
And thy Lord magnify!
And thy garments purify!
And abomination shun!

These verses are the first part of Surah lxxiv. Mohammed refers to this vision in Surah lxxxi, 20: "Your comrade is not mad; he saw him [Gabriel] on the plain horizon, nor does he grudge to communicate the unseen." With this revelation his public mission properly begins. And we may ask, What credentials did he exhibit in proof of his divine mission? Nothing but the messages themselves; which in many instances falsify history, pander to human passions, and contradict the teachings of Christ. The inhabitants of Mecca repeatedly demanded of Mohammed some visible proof of his heavenly mission. His only reply is that the Koran itself is a miracle—that former prophets who wrought miracles were not believed. The whole tone of his surahs is a confession of weakness, which is shown in his angry replies, in the threatening language in which he indulges, in the perpetual reference to the fires of hell in which the unbeliever is to burn. "Naught hindered us," he represents God as saying, "from sending thee with signs, save that those of yore said they were lies."* "They say," affirms Mohammed, "unless there be 'sent down upon him signs from his Lord'—say, verily, signs are with God, and verily, I am an obvious warner."† "They say, unless he bring us a sign from his Lord."‡

Let us now take a rapid view of Mohammed's progress in his prophetic mission. His wife Khadijah was his first convert. Also Zaid, once Mohammed's slave, but freed, and then his adopted son, became a convert. Next Ali, Mohammed's cousin, a bright youth, adopted the new system. But the most important accession was Abu Bekr, a wealthy merchant, who had long been the friend of Mohammed. Through his influence, Sád, Zobeir, still in their minority and relatives of the prophet, Talha, Othmân, and Abd al Rahmân, joined the prophet. The slaves of Mecca were especially susceptible to the new religion. Among the early converts was Bilál, tall, dark, with negro features, a slave ransomed by Abu Bekr from

* Chap. xvii, 61. † Chap. xxix, 49. ‡ Chap. xx, 133.

persecution. He was the first *muezzin*, or crier to prayer. Muir judges that Mohammed had nearly forty converts in the first three or four years after his assumption of the prophetic office. His converts were made in the midst of difficulties. He and his followers were violently persecuted by the people of Mecca, who were strongly attached to the idolatry of the Kaabah. It became necessary for Mohammed to leave Mecca. He attempted the conversion of the people of Tâif, but was treated with violence and driven out of the town. He returned to Mecca under the protection of the chief Mutáim.

His enemies having formed a plot against him, he with Abu Bekr took refuge in a cave a few miles from Mecca, and about three days later he set out for Medina, where his zealous missionaries had already gained many converts. His departure took place June 20, A. D. 622, the 4th of the third month of the first *Hijrah*, the Mohammedan epoch. At this time Medina was agitated and divided between two opposing tribes. Internal war, strife, and assassination rendered every thing in Medina insecure. The city was ready to accept any one who could restore tranquillity. On a Friday he entered Medina, and his camel being left to take her own course, she sat down in the house of Abu Ayûb. He soon formed a treaty with the Jews in which it was stipulated that "the Jews will profess their religion, and Moslems theirs." But the rejection of Mohammed's mission by the Jews excited his bitter hate.

Mohammed was accustomed to conduct religious services at Medina on Fridays; but while busily engaged in promoting the spiritual interests of his people, true to his Arab instincts, he did not neglect plunder. The caravans passing between Medina and the Red Sea on the way between Syria and Mecca were irresistible temptations to the prophet. Having failed in the capture of the caravans in several instances, his attempt to intercept the caravan of Abu Sofiân on its way to Mecca brought on the famous battle of Bedr, a place situated about a hundred miles to the south-west of Medina. The Meccans, with nine hundred and fifty men, came to the aid of the caravan. Mohammed with a force less than one third of that number engaged and defeated them. This splendid victory established his authority; for he alleged that it was the interposition of heaven in his behalf. After this he carried matters

with a high hand. Assassinations at the suggestion or command of the prophet soon followed. It became extremely dangerous to oppose him.

The progress of Islam [says Muir] begins to stand in unenviable contrast with that of early Christianity. Converts were gained to the faith of Jesus by witnessing the constancy with which its confessors *suffered* death; they were gained to Islam by the spectacle of the readiness with which its adherents *inflicted* death. In the one case, conversion often imperiled the believer's life; in the other, it was for the most part the only means of saving it.*

It was not to be supposed that the Meccans would make no effort to retrieve the disaster of Bedr; that would have been the most contemptible cowardice. Accordingly, about a year after that defeat, the Meccans collected an army of three thousand warriors from various sources, marched to the vicinity of Medina, and encamped west of the Ohod mountain, which lies north-east of the city. Mohammed marched out of the city and engaged them. His army was defeated, and he himself was wounded in the mouth and reported to be dead. The Meccans thereupon left for home. The defeat was most damaging to the prophet. His success at Bedr was claimed as a proof of his divine mission; then, by parity of reasoning, was not his defeat at Ohod subversive of his prophetic claims?

In A. D. 625, expeditions were sent out by Mohammed in various directions, increasing his power. The Jewish tribe Bani Nadhîr were driven into exile. About this time Mohammed married two more women,† who were widows. Being smitten with the wife of his adopted son, Zaid, her husband proposed to divorce her. Mohammed at first declined, but afterward accepted the offer; she was divorced, and they were married. As this marriage created scandal, the prophet got a pretended revelation from the Almighty justifying it.

In A. D. 627, the Meccans, with various tribes of Bedawîn, amounting to ten thousand men, advanced to the siege of Medina. Mohammed, by the advice of a Persian, extended around the unprotected parts of the city a ditch, which was completed just in time to save the place. The Meccans and their allies, failing to capture the city, left one stormy night.

* Sprenger's *Life of Mohammed*, p. 258.

† A few years before his death his wives numbered *ten*, besides two concubines.

This siege is known in Mohammedan history as the Battle of the Ditch. Soon after this the Jewish tribe Beni Qurâidhah, near Medina, were taken by a siege, and the men, eight hundred in number, were beheaded. After this he had no further opposition in the region of Medina, and his power was continually growing. In the sixth year of the Hijrah he concluded a treaty of peace with the Meccans for ten years. In A. D. 628 he sent dispatches to the Emperor Heraclius, to Chosroes, king of Persia, and to the governor of Egypt. The latter alone made a courteous reply, while not admitting his claims. About this time he was poisoned by a Jewish maid who had lost relatives in the subjugation of the Jews of Kheibar. The effect of this poisoning he felt all his life. In A. D. 629 he made the pilgrimage to Mecca. In the following year, with an army of eight or ten thousand men, he made a conquest of Mecca. About A. D. 631 his authority was extended into southern Arabia. In the March of the following year he made his last pilgrimage to Mecca and addressed a vast crowd of pilgrims near the city. In the last of May of the same year he was taken sick of a fever, and after an illness of about ten days he died in Medina on the 8th of June, A. D. 632, in the sixty-third year of his age. At his death his power extended over all, or nearly all, of the Arabian peninsula, although Dr. Sprenger thinks that not more than one thousand men really believed in him at that time.

We must next consider the position of Mohammed toward *the Old and the New Testament*, and then discuss *the doctrines of the Koran*. On the first, we may observe that he always assumes the divine authority of the Holy Scriptures. He represents his revelations as confirming those already given:

> We gave Moses the Book* [that is, the Pentateuch]. But before it [the Koran] was the Book of Moses, a model and a mercy; and this is a book confirming it in Arabic language.† Verily, we have revealed the law in which is guidance and light; the prophets who were resigned did judge thereby those who were Jews. . . . And we follow up the footsteps of these [prophets] with Jesus the son of Mary, confirming that which was before him and the law, and we brought him the Gospel, wherein is guidance and light. . . . When God said, O Jesus, son of Mary, remember my favors toward thee and toward thy mother, when I aided thee

* Chap. xli, 45. † Chap. xlvi, 11.

with the Holy Ghost till thou didst speak to men in the cradle and when grown up. And when I taught thee the Book and wisdom and the law; when thou didst create of clay, as it were, the likeness of a bird, by my power, and didst blow thereon, it became a bird; and thou didst heal the blind from birth, and the leprous by my permission; and when thou didst bring forth the dead by my permission; and when I did ward off the children of Israel from thee when thou didst come to them with manifest signs, and those who disbelieved amongst them said, "This is naught but manifest magic."*

Mohammed represents the Jews as saying:

Verily, we have killed the Messiah, Jesus, the son of Mary, and the apostle of God. . . . But they did not kill him, and they did not crucify him, but a similitude was made for them. . . . They did not kill him, for sure! Nay, God raised him up unto himself; for God is mighty and wise! And there shall not be one of the people of the Book [Jews] but shall believe in him before his death; and on the day of judgment he shall be a witness against them.†

Mohammed also refers to the miraculous conception of Christ, which he manifestly accepted. He also makes reference to the incidents connected with the birth of John the Baptist.‡ But while Mohammed believed in the divine mission of Christ he rejected his divinity:

The Jews, says he, say that Ezra is the son of God; and the Christians say that the Messiah is the Son of God; God fight them! how they lie!§ Jesus, the son of Mary, is but the apostle of God and his word . . . and say not "Three."‖ He is but a servant whom we have been gracious to.¶

In reference to the Deity, Mohammed says:

Say, He is God alone! God the Eternal! He begets not and is not begotten! Nor is there like unto him any one.**

Mohammed had but a slight acquaintance with the New Testament. We have no proof that there existed any translation of it in Arabic in his time. He makes but few references to the Gospel history, and in them he blends the stories of the Apocryphal gospels with the authentic statements of the evangelists. He never mentions any of the apostles of Christ by name. On the Christian doctrine of redemption he has nothing to say. He declares, as we have already seen, that

* Chap. v. † Chap. iv, 155, *et seq.* ‡ Chap. xix, 1–15. § Chap. ix, 30
‖ Chap. iv, 169. ¶ Chap. xliii, 59. ** Chap. cxii.

Christ was not really crucified, but taken to heaven. He indeed pretends that his own appearance was predicted by Christ:

> And when Jesus, the son of Mary, said, . . . Verily I am the apostle of God to you, verifying the law that was before me, and giving you glad tidings of an apostle who shall come after me, whose name shall be *Ahmed*.*

It is evident that Mohammed here refers to the *παράκλητος* (Paraclete, Advocate, Comforter), which Christ promised to send. John xiv, 16, 26; xv, 26; xvi, 7. *Ahmed* (*most praiseworthy*) is about the same as Mohammed (*greatly praised*). Some Moslem who had been a Christian must have suggested to him this ingenious device by which *παράκλητος* is converted into *περικλυτός*, *renowned*. Περικλυτός does not occur in the Greek Testament, nor can I find that the meaning *renowned* was ever given to *παράκλητος* in any ancient version.

Mohammed was a *Unitarian* in the strict sense of the word. He, no doubt, was disgusted with the idolatry of the Arabs, especially with the worship of the divinities, Lât, Manât, and Ozza, said to be daughters of God. Flying from this idolatry and the superstitious observances of the Christians of his time, and having no clear conception of the doctrine of the New Testament, he took refuge in absolute Monotheism. He seems to have thought that the Virgin Mary was one of the persons of the divine Trinity in the Christian system. Mohammed in his teaching and practice was far more a Jew than a Christian. We may, indeed, characterize his religion as *bastard Judaism*. On this point Dr. Sprenger remarks:

> He devoted more than two thirds of the Koran to biblical legends, most of which he has so well adapted to his own case that if we substitute the name of Mohammed for Moses and Abraham we have his own views, fate, and tendency. †

The fundamental doctrine of the Koran is: "There is no God but God, and Mohammed is the apostle of God." In proof of the divine existence, he repeatedly refers to the operations of nature, and often in eloquent language. But for the *second* part of his fundamental doctrine, his apostleship, he has no proof to offer but the Koran itself, the sublimity of which, as Gibbon confesses, is surpassed by the Book of Job. In the system of Mohammed the omnipotence of God and his exalta-

* Chap. lxi, 6. † Sprenger's *Life of Mohammed*, p. 108.

tion above all created things, and the unmeasured distance between them and God, are strongly set forth:

Almighty power was apprehended in this religion as unlimited arbitrary will; or if some occasional presentiment of the love and mercy of God gleamed out in the religious consciousness, yet it did not harmonize with the prevailing tone of the religion, but necessarily borrowed from the latter a certain tincture of *particularism*. Hence the predominant fatalism, and the total denial of moral liberty.*

According to the Koran, God readily forgives sin. The resurrection of the dead, a day of judgment and subsequent rewards and punishments, are articles of faith in the teachings of Mohammed. The intermediate state between death and the resurrection is assumed in the Koran.† The rewards and punishments of the future life are of a sensuous nature. Paradise is described as having in it

rivers of water without corruption, and rivers of milk, the taste whereof changes not, and rivers of wine delicious to those who drink; and rivers of honey clarified; and there shall they have all kinds of fruit and forgiveness from their Lord.‡

Further, the Moslems in Paradise are described as having

a stated provision of fruits, and they shall be honored in the gardens of pleasure, upon couches facing each other. They shall be served all round with a cup from a spring, white and delicious to those who drink, wherein is no insidious spirit, nor shall they be drunk therewith; and with them damsels restraining their looks, large-eyed.§

The chief religious duties prescribed in the Koran are: 1) The performance of the stated prayers. 2) The bestowing of alms only upon "the poor and needy and those who work for them, and those whose hearts are reconciled (to Islam), and those in captivity, and those in debt, and those who are on God's path, and for the wayfarer." 3) The fast of the month Ramadân, during which the Moslem is neither to eat nor drink any thing from the morning twilight until sunset.

The great crimes of murder and adultery are, of course, forbidden in the Koran. The former is punishable with death, but a ransom may be accepted in its place by the relatives of

* Neander's *Hist. of the Chris. Church*, vol. iii, p. 85.
† Chap. xxiii, 100.
‡ Chap. xlvii, 15, *et seq.*
§ Chap. xxxvii, 40–45.

the murdered man. Theft committed by man or woman is punished by cutting off the hands of the thief. Fornication in both sexes is punished by a hundred stripes. Full measure and just weight are strictly enjoined, while taking interest for the use of money is prohibited, as are also wine and alcoholic drinks, and games of chance.

To the credit of Mohammed it must be said that he enjoined kind treatment of women and orphans. But one of the worst features of his system, and which necessarily degrades woman, is the permission of polygamy, each Moslem being allowed to have four* wives at once, and to divorce them with great facility. But although the Koran degrades woman it does not exclude her from heaven. "But he who doeth good works—be it male or female—and believes, they shall enter into paradise." Slavery is authorized in the Koran, but the slave is allowed to redeem himself.

That Mohammed accomplished some good must be acknowledged; but an impartial judge must decide that the system of the Koran has been an incubus upon civilization and upon intellectual and moral progress. We coincide with the judgment of Sir William Muir:

> First, polygamy, divorce, and slavery are maintained and perpetuated, striking at the roots of public morals, poisoning domestic life, and disorganizing society. Second, freedom of thought and private judgment in religion are crushed and annihilated. The sword still is and must remain the inevitable penalty for the renunciation of Islam. Toleration is unknown. Third, a barrier has been interposed against the reception of Christianity. They labor under a miserable delusion who suppose that Mohammedanism paves the way for a purer faith. No system could have been devised with more consummate skill for shutting out the nations over which it has sway from the light of truth.†

* Chap. iv, 3. † Muir's *Life of Mohammed*, p. 535.

Henry M. Harman

CHARACTER: A SYMPOSIUM.

CHARACTER AND HEREDITY.

THE researches of the last thirty years have projected with peculiar force the word "heredity" into our speech and its deep meaning into our life. Like words which stand for truth, it is becoming weightier as knowledge broadens. First deemed important in respect of the differentiation of species and of the tendency to return to a supposed or proved older type, it has forced itself into the vocabulary of those who write of man in his physical, social, intellectual, and religious aspects.

Christian thinkers have been slow in adopting it as a part of their intellectual furniture, because they feel bound to maintain, first of all, the freedom of the will in man. There is no Christianity without this, only fatalism varnished with Christian ethics. Some authorities have carried the doctrine of heredity so far that man, in their hands, has seemed to be little more than the conscious automaton of Huxley — his whole career being found "seminally," as the old theologians used to say, in his ancestry. Those who know what scientific candor is admit that it is far more difficult to trace hereditary influences in man than in other animals. Humanity has never yet been bred even toward a physical ideal. Yet the studies of Galton and others show that, taking long periods of family life together, ability, not to say genius, is hereditary. And in respect of tendency toward high moral quality, the experienced can point out families in which it has been manifest for several generations.

If character be the sum of qualities which distinguish one person from another, Christians must find place therein for personal will and choice. They hold that man makes himself even while other forces seem to build him. Drifts, tendencies, aptitudes, pronenesses, proclivities, bents, biases, inclinations, propensities, trends, are heritable. But the personality chooses whether to drift or to row, whether to incline until it falls or to stand like the tower of Pisa, inclined but stable. This is by no means the new doctrine of fate as preached by the ultra-scientific and adopted by the modern Buddhistic cult. This

last has never had better expression, even by Emerson, than in the following poem by Frederick Petersen:

"I met upon the woodland ways,
At noon, a lady fair.
Adown her slender shoulders strays
Her raven hair;
And none who looks into her eyes
Can fail to feel and know
That in the conscious clay there lies
Some soul aglow.
But I, who meet her oft about
The woods in morning song,
I see behind her, far stretched out
A ghostly throng:
A priest, a prince, a lord, a maid,
Faces of grief and sin,
A high-born lady and a jade,
A harlequin;
Two lines of ghosts in masquerade,
Who push her where they will,
As if it were the wind that swayed
A daffodil.
She sings, she weeps, she smiles, she sighs,
Looks cruel, sweet, or base;
The features of her fathers rise
And haunt her face
As if it were the wind that swayed
Some stately daffodil.
Upon her face they masquerade
And work their will." *

In this poem there is no place left for the individual will. It says poetically what Lys says physiologically, that we have no ideas at all except those which reach us through the senses, and which are compounded by machinery whose force is modified by inherited energy or weakness, and whose direction is determined by drifts in the brain itself.

What reasons have we for rejecting such teaching? Far more attractive than the old fatalism, because its foundation comes within the range of the senses, it cannot be driven away by mere denial, nor does it easily surrender to a scripture text. It is certain that in the microscopic spherule which we call an egg the development and destiny of an individual is largely, if not chiefly, inclosed. Our finest processes fail to

* *Lippincott's*, June, 1887.

accurately distinguish between that which may develop into a dog and that which has the potentiality of humanity. Yet the dog and the man are there, and neither will develop into the other. Though the mother-ground in which the development takes place and the generant and fertilizing energy be the same, within the spherule lie most of the differences between individuals of the same genesis. So much in these matters is seen to be of law that these differences cannot well be of accident. Long-gone forces step in to stamp feature, face, and disposition with resurrected quality. Sometimes it would seem as if the ghostly energies had united in some subtle incantation producing the typical man or woman of the family, whole generations compacted into one, and that one an animated composite photograph of past intellectual and physical life—a spirit exuberant with the endowments of many.

We may not receive, then, this modern doctrine of heredity in its relation to character, first, because so far as moral quality is concerned we are not able to separate the inherent from the extrinsic, the instinctive from the acquired. To determine what, if any thing, in respect of moral quality is hereditary, a child must be brought up by itself, separated from example, isolated as to teaching, studied as a tablet on which hereditary forces alone have written. This has surely never been done, and cannot be done. So much of moral development and manifestation depends on communication by language, sign, or touch—so much of morality is the outgrowth of our relation to others—that if it were possible to preserve alive an infant up to maturity separated from all example the very qualities sought to be observed would chiefly lie dormant and invisible. We should have a Caspar Hauser, and not a man.

The most which can be said, then, for heredity is that it creates a drift or tendency of the nature. This is a thoroughly biblical doctrine. As the Duke of Argyll has pointed out, the orthodox doctrine of depravity has its scientific basis. The evil trend is in humanity, and each generation receiving it is yet, despite all experience, philosophy, example, and religion, very imperfectly saved from wrong direction. All can recall how, in their immediate neighborhood, families can be found in which for generations certain forms of sin have abounded. The common speech with regard to such is, "It is in the blood."

But is it sufficiently considered what the effect of example is in such cases, or of the individual's knowledge that such sins have been common in the family? The family remaining together, the force of example may count for more than the transmitted taint. The case can be better studied when an individual of bad parentage is removed from his family and introduced to totally different surroundings. Training in good families and in benevolent institutions shows that tendencies can be restrained by instruction and bad blood become good blood. The Church has housed millions who "by restraining and renewing grace" have led a new and holy life. Such have found in the religious strength a stronger than hereditary power. The worst early conditions and the most mature moral failures have yielded to the religious impulse.

Secondly, we may not receive this modern doctrine of heredity in its relation to character, because of that consciousness of possible otherwiseness which accompanies all of us through life. By this I mean, that at no moment of sin have we felt compelled to do as we have done. We may have acted under impulse or after deliberation; but whenever we have thought of the matter we have known that we might have done otherwise than we did. The thought of instinct and of hereditary tendency has come in afterward as a salve to our conscience; as palliation in the court of wounded self-respect. We know that we could have chosen to do otherwise than we did because in similar circumstances we have chosen to do differently notwithstanding the pressure and stress of hereditary forces.

Fatalism in philosophy and in religion is always yielding to this consciousness of freedom. The doctrine that we are machines appears in new forms only to pass into desuetude because the instincts of thinking humanity are against it. Men would certainly be glad to be rid of all sense of responsibility and become epicureans if they could be certain that they were in the path of truth. Fatalism imitates some Christian graces with success. That the world will not accept it, even when clothed with the garb of philosophy and named with the holy name of Christ, is proof that the instinct of freedom in the personality detects the fault in the philosophy of compulsion.

Insisting, then, that no ancestral strain can compel us beyond our choice, we are ready as Christians to admit all which can

be proved as to the generated foundations of character. For the purposes of the Christian Church the fullest truth in this matter is welcome. Its relation to the doctrine of depravity has already been alluded to. The Church surely ought to hail any thing which adds dignity to life or to any of its functions. Mankind, when unmoved by the divine call, looks at life as a play-spell, a gold-hunt, a tread-mill, a wretched mystery. Christianity proclaims it a testing and a schooling. When, then, to the most imperious instinct of our nature science offers such a discipline as arises from the fact of heredity, the Church ought to rejoice. For no soul alive to the truth, or in any degree moved by intellect or conscience, will think of parentage without also thinking of qualities which ought to be transmitted and of taints which ought to be sterilized. The Christian conscience has in known cases been so victorious over instinct that conscious taint has been sacrificed at the altar of self-denial. A quickened sense of responsibility re-enforces conscience at a point where it sorely needs help.

Imperfect moral development is such a factor in society that all organizations are obliged to proceed on the certainty of weakness and wrong. Law is a proof of the failure of humanity to move instinctively toward the right. That which puzzles jurist and clergyman alike is to determine measures and moments of responsibility. The most strenuous advocate of the freedom of the will must admit the existence of some in whom hereditary taint has limited if not extinguished responsibility. The most Draconian judge is compelled to regulate penalty by his belief in degrees of responsibility, and to discharge some as irresponsible. But making allowance for these as the exceptions of the race, the mass of mankind must be treated as wholly responsible for motive and conduct. There is nothing more "solemnizing," to use the word of our fathers, than the study of divergences from the normal consciousness which develop into crankiness, eccentricity, immorality, and lunacy. The tendency of such studies is to enlarge our view of the circle of irresponsibility, and to quicken charity for those in whom an invisible evil ferment is at work.

But Christian hope exercises itself toward the confidence that heredity may yet prepare a better soil for the gospel seed than that which has thus far been furnished by the al-

liances of passion and the parentage of accident. Beautiful characters are known to all, which are not passive or negative, but active and positive in good affections and instincts. Such seem to absorb the truth as the soil the rain, and their children often seem to receive an inheritance of clear and discriminating conscience. I shall never forget the intense earnestness with which the venerable descendant of a long line of religious ancestors said in my hearing, "Next to the grace of God in my own heart I prize my godly ancestry. What I have inherited from their struggles and victories has made my own life-work the easier." There is hope that as humanity is refined by Christian culture and the grace of God such sweet souls may be increased. But they are yet too uncommon to do more than aid us in indulging the hope that an ideal humanity is not impossible. Love will be more some day than the crazy fancy of the immature. The thoughtful will look behind the mask of a fine face and detect the tainted ancestry before it stains their own transmitted life.

I am anxious to emphasize the royalty of the self-determining will, not to preserve my theology, but to uphold a truth necessary to the moral growth of the individual and the good order of society. It is a very pleasant sop to a disturbed conscience to say, "I could not help it." In moral matters I hold strongly that, though a thousand generations crowd their tendencies on me, invigorating and giving quality to my temptations, the good I see I can still choose and follow by that gracious ability granted to all men by the Holy Ghost. I believe with all my heart in a divine force in which we are immersed, which is the antagonist of all the lower forces which take on sinful quality by their misuse and excess. The Spirit of God meets all souls entering the world with a gift of divine paternal strength, the undying foe of all inherited taint and wrong tendency. He is present in the thinking and the willing of all who have not extirpated their capacity for good by disuse. He presses on and around as the sea on and around the rock it does not move. The human gorilla of the Congo, whose fury hesitates at the writhing of his victim, is stopped by the divine Spirit long enough to do justice and love mercy.

While I believe that a wave, whose crest, if not its mass, is fanatical, is now passing over the Protestant Church, I hold

that we cannot be fanatical in the extent to which we may uphold the power of grace over all influences pushing or drawing the soul to guilt. Responsiveness to bad suggestion may be largely determined by hereditary influence. But it is as certain as the existence of man himself that God's grace can make the lying truthful, the jealous considerate, the vain humble, the obstinate yielding, the sluggish active, the stingy generous, the lustful continent, the drunken sober. When I can say, "My Lord and my God," I can defeat all bad ancestries.

Dan'l A. Goodsell

ENVIRONMENT AND CHARACTER.

I was present by invitation, not long ago, at a gathering where the problem of conscience was the theme of debate. The most incisive comments were made by a man past middle life, a prominent and trusted member of a Christian Church, to whose words I listened with unqualified amazement. His thought was substantially as follows: "Character is the product of society. It is impossible in solitude. The idea of duty emerges only when another appears upon the scene, and morality consists in an amicable adjustment of personal rights. One man in possession of the globe could not possibly do wrong. The very idea would be wanting in him. But let him meet a second in his wanderings who has enjoyed the same prerogatives and at once a compact becomes necessary. Boundary lines must be drawn, and in this social limitation of personal rights we have the source and the substance of virtue." I wondered, as I listened, whether the speaker had read Herbert Spencer, but there was no allusion to the master. It was a case of unconscious infiltration and absorption, yet there could not have been a clearer and more compact statement of the Spencerian ethical philosophy, in which the origin and the rule of duty are traced to the evolution of social restrictions. I demurred to the plausible solution on the simple ground that

even the supposed single man could never be absolutely alone. He is himself a duality, composed of body and soul, with higher and lower impulses contending for the mastery. He can abuse and degrade himself. And, unless the idea of God be dismissed as a delusion, the relation between himself and his Maker must be taken into account in determining the grounds and the measure of moral obligation. At this point I arrested my answer, content to show that the social theory of right stopped short of its inevitable conclusion, even though a personal God be denied; since even then every man carries in his complex organism the conditions of moral action. In another company I would have carried the argument further. I should have insisted that upon such a theory as that advocated by the school of Spencer the divine character is itself an artificial product, based upon compromise and compact. The universe, in such a view, becomes the necessary condition and the primary ground of moral excellence in God, and we are left face to face with one of two alternatives—either that prior to the creative act moral life cannot be predicated of God, or that creation is an eternal exercise of the divine will, conscious, perhaps, but necessary and involuntary, and that in this eternal dualism of the finite and the infinite we must posit the source and the law of the divine holiness. For the agnostic this consideration will have no force; but with the Christian believer it must be decisive against what James Martineau happily calls "the theory of right by social vote."

The ultimate, creative springs of character, like those of knowledge, are internal, not external. There is cognitive power in man, independent of, and superior to, the sensations produced upon him from without. It is needless to renew the philosophic battle of the last century. The victory rests with Kant and his successors. Knowledge is not an impersonal photographic process, tracing pictures upon a sensitive plate; it is always and primarily a creative act, in which the sensations are apprehended, rendered to order, and interpreted by the reason in man, acting from its own impulse and in accordance with its own laws. The moral life, in like manner, has its source and spring in the personal constitution of the soul. It is a profound remark of Richard Rothe—profound because it commands immediate and universal assent, demanding no

labored proof—that "an ethical fact is such only in virtue of one's own self-determination; and therefore it is not so much an occurrence as it is an action." I am aware that many will draw back from such a proposition, because of the conclusions to which it leads. Its maintenance compels serious changes in the systems of Augustine and Calvin. It will be labeled as Pelagianism in ethical theory, and we have not outgrown the dread of being classed with the ancient heretic. But at heart both Augustine and Calvin are in agreement with Rothe. They, too, teach that sin is always voluntary; that sin and guilt are rooted in an act of personal freedom. The Augustinian logic, however, is realistic. It regards the human race as a moral unit, Adam being its natural head, representative, and root, while the later Calvinistic theology substitutes the idea of a covenant for that of natural headship. This leads to the claim that every man was not only involved in the Adamic apostasy, but took part in it and was guilty of it—not personally and consciously, but substantially and implicitly. Moral responsibility and freedom are regarded as co-ordinate and inseparable; the debate turns on the question *where* free-will takes the tremendous initiative by which guilt is contracted. In the Augustinian system no grades or degrees of responsibility can be admitted. The full guilt of the original apostasy rests upon every soul. The new-born babe is crushed by it. The will has sold itself into absolute moral bondage. Ignorance, faulty training, the force of evil surroundings, cannot in the least mitigate the awful doom. It is inevitable, and yet self-induced.

Here, then, we have the extremes on the question of the relation between environment and character. The Augustinian theology gives to the generic human will in Adam the moral initiative. By that character was determined for all individual souls. The generic apostasy has created the bad environment. It has degraded the home, and gives the reins to the most furious passions. Man has created his own surroundings, and he cannot plead them in excuse for his offenses. No allowances can be made for the most ill-favored, neglected, and degraded individuals and races. The Spencerian ethics, on the other hand, makes character the product of environment, and so shifts the ground and measure of responsibility from the individual to society, and to the framework of existence in which society is imbedded.

A disciple of Hegel would be inclined to regard these contradictory positions as the thesis and the antithesis, each emphasizing a partial or isolated fact, while the solution of the problem is to be found, not in a compromise, but in a living synthesis of the two, in the formulating of a doctrine that shall give due weight alike to free-will and to environment. In my calmest moments I am neither with Pelagius nor with Augustine; and Paul appears to me above them both. I cannot believe any one to be born sinless; nor can I think of the infant as weighted with the full guilt of the Adamic apostasy. The evidences of the moral unity of the race are many and startling; yet the evidences are no less patent that such unity does not eliminate a present and living freedom of the will in the individual. Every soul is a moral unit, and only in its personal action is the beginning and scope of moral character; but each soul is set in an environment which it has not produced, and for which I do not see how it can be held accountable, any more than it can be blamed for being of Mongolian or Caucasian blood. I am not writing a book; I am not attempting a solution; I am only thinking aloud, and uttering thoughts that cannot be strange to my readers. I have the feeling that the methods both of John Calvin and of Herbert Spencer are too rude and sweeping, and that the problem of human responsibility requires finer discriminations than any with which we are yet familiar. It is quite probable that the solution is beyond the power of created thought, and that an impartial Judge must needs be omniscient, supplied with an infinitely exact as well as comprehensive and exhaustive knowledge. When I remember, however, that Charles Hodge, the ablest representative of Calvinism in modern times, unhesitatingly pronounces in favor of the salvation of all who die in infancy, I feel that the admission cuts the roots of the claim that there are no degrees of guilt. Plainly the new-born child is not a sinner in the same sense as is the hoary and confirmed criminal. This concession brings great relief, but the old Augustinian logic has not been adjusted to it. The theory has been left to stand, with this tremendous exception of infant salvation tacked on as an appendage. Nor can the modification stop here. Why is inherited depravity supposed to be covered by universal forgiveness and redemption? Because it is *impersonal* to

the individual subject, and the moment of *personal choice* is regarded as the turning-point in the soul's moral life. How early that may occur we cannot tell; the time seems to vary, and it probably takes place long before our attention has been arrested by the change; but in that first conscious personal choice the soul has entered upon its moral probation. Thus even the strictest orthodoxy draws a distinction between inherited and personal guilt. I do not see how the logic can stop here. The concession involves other important modifications in the doctrine of moral responsibility. The first conscious ethical choice does not introduce an absolutely new history. The influences of hereditary bias continue to operate in every subsequent choice, and the elimination of the inherited element must be carried through to the very end. Besides, inheritance is only the first, even if the most potent, antecedent of moral action. The conditions into which men are born, the associations into which they are thrown, in their earliest years, the occupations into which they drift by force of circumstance, the social and political atmosphere of the time, are as independent of their personal volition as are their inherited peculiarities. Heredity and environment belong to the same category of antecedent and impersonal conditions under which men are summoned to make their moral election. They are all potent, but they are not omnipotent. They are woven into all character, but they do not exercise a fatalistic power upon any soul. One cannot plead his weakness as an excuse so long as he voluntarily surrenders to the temptation. He is bound to fight, and the best man is he who makes the best fight, whose resistance to evil is most intense and habitual, however numerous and sad his failures and defeats may be.

It has not escaped the students of history that character assumes varied forms, determined by race temperament, occupation, and forms of political life. There are some races whose besetting sin is licentiousness, and these are mainly located in countries where the necessity of exertion is not great, and where general leisure and a mild climate excite the animal passions. There are others whose frailty is the vice of drunkenness, and these are found to inhabit more rigorous climates, compelled to more exhausting and incessant toil, by which, and the attendant poverty of large classes, the craving for artificial

stimulants is greatly increased. The commercial nations develop a type of character in which veracity holds the first place; in which it is made a maxim that a man's word shall be as good as his bond. Martial states are conspicuous for self-control, simplicity, endurance, and fearlessness. The mountains and the sea have always been the retreats and chosen sanctuaries of brave and liberty-loving communities; and despotism has always intrenched itself in the great and open valleys. The English Channel and the surrounding sea are more useful to the British Empire than a standing army of a million men. The Atlantic and Pacific oceans have been among the mightiest factors of our national development. But it is acknowledged that Buckle's generalization was too sweeping when he tried to make the material environment account for every thing. The personal factor refuses to melt away in this crucible. History, after all, is made, not by inanimate things, but by living men and women. And this, again, conducts us to the conclusion that there is in man a creative force by which he seizes upon his environment and makes it subservient to his own ends.

Here I must leave the subject, inadequate and unsatisfactory as the treatment may appear. Man continues to be the greatest of all riddles. Necessity and freedom, law and choice, time and eternity, meet in him. In that unfolding fabric which we call character there are many threads held in the loom of environment, but the weaver stands behind them all, and the divine pattern is given to every soul in its primitive intuitions of right and wrong. The threads may be coarse or fine, but the weaver may do good work with the rudest, and he may mar the best. Virtue may be difficult in certain circumstances, but it is never impossible; it may be easy in a different environment, but it never can become inevitable. We are bound to do what we can to make the environment as favorable as possible; to secure to every man a fair share in the product of his toil; to check the overcrowding of the poor in tenements; to limit the ravages of intemperance by judicious and effective legislation; to promote universal intelligence; but we are never to forget that the citadel of moral power and the guarantee of permanent improvement are in the human will, whose consent and active co-operation are essential to any hopeful

progress. A nation of righteous men and women will not long live in mud huts; and a community housed in palaces, built for them by other hands, will not be long in squandering their inheritance if they choose the way of wrong-doing. The parable of the prodigal son points a double lesson. It shows how the most favorable environment may be set at naught, and how the deepest degradation may be the cradle of a godly repentance.

A. J. F. Behrends

INDIVIDUALITY.

We consider, first, the man marked out from the masses of nature by the formation of character; second, the man marked out from the masses of men by the formation of his own character. The first is the question of a *man;* the second is a question of *the* man. The first is a product which concerns us chiefly in the capacity for and process of its production; the second is a product which invites us to scrutiny of its distinct and peculiar content.

In the more general sense that is "the concrete entity with which moral science deals," and the questions of that science are about its "elements, its nature, the influences which make or mar it, its perfection and its destiny." * In that sense all history is—and is useful because it is—a museum of character. This is the supreme thing in Christian doctrine and precept. It is the sum of our manhood; the measure of our usefulness, and beneficence, and influence; the most difficult of all our attainments; the final aim of our whole education, and of the education of the race. It is our best aid in the cultivation of the mind, since the moral conditions the intellectual, and is visible in all our work. Every effort to attain it is a movement of essential vitality, and even an effort to know it is a response to the wisest oracle of old. Sir Thomas Browne said: "As for the world, I count it not an inn but a hospital, and a place not to live but to dwell in; the world I regard is *myself.*"

* Shairp.

How vastly it concerns us, then, to know whether character is made for us or by us. If the former, then not a line of what has been so freely written is true. If freedom be a delusion character becomes valueless, even if it were possible. Building only what circumstances allow, we can build nothing circumstances cannot destroy. This is blank despair. "Necessity is not the irrevocable behind us, but the inevitable before us. In necessity is no intelligence, because no plan; no will, for there is no choice; no hope, for there is no escape; no responsibility, for there is no freedom." *

If all men have liberty to form character, what of the stricter individuality in its formation? The pendulum swings now over a lesser arc. Out of things a man, out of characters a character. No science of character existed among the ancients, ethical as their thinkers were, but they studied the individual instances of it carefully. There was much "delineation and analysis of character," and one work bearing this subject expressly as its title is a treatise of Theophrastus, the pupil and literary executor of Aristotle. The treatise is a short one, and contains descriptions of thirty characters, all implying "petty vices or weaknesses."

When we ask of later writers what is individual character, Mr. Samuel Bailey answers,† giving five propositions, of which one concerns the body and two the intellect, leaving only two which properly belong to the definition. The first of these is the "predominance of certain feelings," and the second "the energy or feebleness of the volitions." Evidently these contain the substance of a correct definition. It is in the realms of the affections and the will that we are to find individual character. There are the springs of action, in the appetencies and desires, and there first we encounter a moral tone, without which there can be no character.

But ought individuality in the narrower sense to be an object of desire or endeavor? Is there not more need of the common than of the peculiar? Attention has recently been called to Schleiermacher's emphasis upon the "importance of developing and manifesting those elements in our nature which make us peculiar. He wanted individuality, and thought it the mission of each Christian to manifest religion according to the

* Dr. Platt.

† *Letters on the Human Mind.*

peculiarity of his being." To become conscious of what was in them meant that they should know their "peculiar characteristics," as well as that which they had "in common with others." Schleiermacher's "freshness, originality, and inspiration" came from daring to "go his own way." * To this agrees Goethe's idea of all education. It is a development of "what lies in human nature," and this, first, in an "all-sided and harmonious culture," and second in considerations of "individuality, life-activity, and solidity."

The fact is, character can come no other way than by individuality. General influences only make very general people, flavorless and uninteresting. Shot in a shot-tower are all rounded alike by the gravitation, except as the individual sieves make the sizes and thus the uses. The law of habit enters here. If character is the sum of our moral habits it can be constructed only by the repetitions of the individual will. Then comes the law of association to make easier thinking, which makes still easier doing, and thus character arrives. The inner struggles which make a self in the peculiar and individual sense constitute the deepest fact in soul-history. "As a man thinketh so is he." Marcus Aurelius says: "Such as are thy habitual thoughts, such also will be the character of thy mind, for the soul is dyed by the thoughts." We cannot help but hew and carve ourselves out, however bunglingly, in these conflicts. We are intense in reaching this moral end and lax toward that one, drawn here and there, pulled hither and driven thither, but *deciding* always both as to what we do and as to what shall be done to us. These struggles can never have exactly the same elements in any two cases. And they can never produce exactly similar results.

There can be no danger of forgetting the claims of the average man in this matter. We desire neither the "hero" (in Carlyle's sense) nor the distorted and shrunken dandy. But for that reason we desire the average man's liberty to be himself. This is the blessing of freedom. Liberty makes men unlike. Compare Russians and the English. Nor can there be any danger of exhaustion of individual varieties under the great types. Fourier made a singular classification. Being a Pythagorean in his respect for numbers, he imitates also the classes,

* Stuckenberg.

orders, and genera of natural science down to "tenuities and minimities."

He doubles his four hundred and four varieties, after adding one to take in the main trunk, and thus makes eight hundred and ten characters, each provided with the twelve radical passions, but more or less subject to the ascendant influence of one or several.*

But what are eight hundred and ten characters to the wilderness-profusion of individuality to be found in any populous city? Only what the statue-population of Milan's cathedral is to the teeming millions of Italy. What a curious study the infinite variety of human character must be to the angels! All the zest and color and foliage of the moral universe depend upon individuality. Nature seeks it in material and form. Ripening leaves are less alike than green ones. Every integration is toward heterogeneity. The higher the product the more individuality. So it is in civilization—Greek, Roman, Chinese. So art goes. There are circles within circles, and lines which cross them all, and schools which are always breaking up into lesser groups. And all the surface freshness and variety depend upon the underlying and little-known distinctions in character. All comfort and security, given the varieties, depend upon the moral unities below, but these are the sometimes unnoticed harmonies which sustain and enrich the *melodies* which alone are heard and remembered. The general resemblances make up families, tribes, nations, and races, but within each circle how infinite the play of individuality! Spencer argues that national character is the outgrowth of national habits of life. Why do not the habits, then, extinguish the variety discernible every-where? Since it comes not from without but from within, it can and must arise everywhere and persist through all conformities.

The law of individual development, as the law of life, is doing its work in the judging and test times of this world. The heroic spirit is incarnate in some individuals. The men that have been built alone can stand alone. They are the Noahs and Abrahams and Daniels of the world. They are like Moses and Elijah, Nehemiah and John the Baptist, Luther and Savonarola. "Athanasius *contra mundum*" was a most profound compliment to individuality in character. This it is

* Bain.

which is fitted for pioneer work. It crosses all social tendencies which demand subserviency to wrong, and does not understand to give "flattering titles." This makes Christians possible, who, sent into the world, are not of it but for it. This makes reformers, and makes reforms possible. The hoary wrong finds its opponent. He leads the timid and victory has begun. The personality of the martyr remains. "After martyrdom he is the same strange, intrusive, pertinacious, resistless force—active as ever—pervading the community by degrees with his peculiar life." * Our very eagerness to know details in the lives of great men bears witness to the strength of their personality. It may be said that no man can succeed without being rightly related to the life of the community—as Luther in Germany, and Zwingli in Switzerland. But let him be the truth incarnated and he shall be a "reformer before the Reformation," like Huss and Jerome of Prague. "Woe to the revolutionist who is not himself a creature of the revolution." Thus Hamilton; but we cry, "Woe to the revolution which has not first of all become incarnate in some revolutionist." Without believing in the König-mann we may believe in the incalculable power of individual character at the crises of affairs. What would history have been (modern) without the individuality of Napoleon and Wellington, Washington, Lincoln, and Grant? Who shall penetrate that secret of the Lord, the subtle correspondence between men's characters and their times? Bacon thought great success awaited the man able to divest himself of "theories and notions vulgarly received." Dugald Stewart says of such men that they are those "marked out by nature to be the lights of the world, to fix the wavering opinions of the multitude, and to *impress their own characters* on that of their age." Bain shows that

Bentham's revulsion at the system of legal procedure of his early days, by which fees were charged several times over for the same thing, and the impulse to become a social reformer that came over Fourier when he was made to throw wheat into the sea at Marseilles for the sake of raising the prices, are examples of the higher agencies of our conscientious feelings by means of which better standards are gradually forced upon mankind.

A glance at the broader relations of individuality may serve finally to fix our estimate of its place and power. It is but an

* Whipple.

easy corollary from the true doctrine of manhood, that institutions and laws and customs are meant to foster and promote it, and must be judged by their final effect upon it. They are but the chestnut-burr skillfully to inclose and faithfully to protect the close-lying and carefully nourished individuals they contain. That these things are for the man, and not the man for them, is plain from the fact that they are temporary and he is immortal. They are the scaffolding, he is the building. Individual liberty, that thing about which the world has quarreled the most and has yet an immense amount of fighting to do, in its extension and its limitation alike, is only, after all, the liberty of the individual; and if there be no individual (as there will be none except by character) there will be no liberty.

But in religion must it not be true that individuality shall cease to be at once the underlying fact and the objective point as we have seen it to be elsewhere? Are not the considerations that make a *man* here so massive that *the* man shall disappear under them? No! just the reverse. Here more than anywhere is the objective point, for *therein* lies the glory of God, as thereunder lies his image. There is nothing in the universe about which God cares so much, or by which he can be so adequately revealed, as individual character. The law of the highest type, being most individual, obtains here fully. All the elements which form character are consolidated now. Introversion is deepened in the most effective way when a man is set upon the search for his sins by an awakened conscience acting under the powers of the world to come and the vision of the cross. Higher elements are imported than men know elsewhere. Regulating power is restored. The soul is led out at the top of its faculties, as a candle's chemistry is set in operation by the burning wick. A personal result is sought infinitely beyond the all-confusing notions of pantheism and the race-immortality of positivism. Here, indeed, we are surest. Every thing in religion is meant to emphasize the dignity and value of individual character.

Sylvester Scovel

CHRISTIANITY AND CHARACTER.

It is not a new definition that religion, in its strict sense, is the highest spiritual force operative in the human realm; but it is well to consider if it may not be the strongest *natural* force, as compared with the commonly recognized influences in the production of character within the realm of life. It is natural, not in the sense of physical attribute or prerogative, but in respect to its inner constitution, its method of working, and its harmony with the truest idea of self-adjustment. It is not less spiritual because it is natural, nor less natural because it is spiritual. Conceding to the lower influences an accumulated potency of good or evil in their relation to character, we assert without dogmatism that without the impression of religion on human nature it must fail in its evolution to reach a maximum attainment. But that this general statement may not seem to be uttered in an *ex cathedra* spirit, or urged upon acceptance as if there were no reasons for an opposite opinion, we suggest in its behalf the following supports.

Religion, in the specific sense of Christianity, is the representative of divine law, divine truth, and divine life: it is the greatest law, the holiest truth, and the only absolute life known to man. Its law is perfect, and therefore unchangeable; its truth is the sum of all verities, primary, secondary, and final, and therefore the source of all wisdom and knowledge; its life is eternal, because the begetter of life is God. Hence the internal forces of religion are omnipotent. Religion is the expression of the might of God. Applied to humanity, the effect is resistless, uplifting, changing character by the assimilation of its spirit into a divine product which it is impossible for aught else to produce; that is, if character can be changed, which some doubt, but which the religionist affirms is consistent with individuality and divine law.

It may be said that heredity is an unbreakable law in human history; that each generation is largely what it is because it had a predecessor; that the nineteenth century is the product of the eighteenth, and that, going farther back, each individual is simply an heir of Adam in his tendencies, aspirations, and the elements of his character. It is of no consequence whether

the whole human race was in Adam or Adam is in the race to-day, so that the reign of heredity in history be accepted without dispute. We concede its influence in every life, for no man is entirely original; he is not exactly himself; he is somebody else in a measure; he is the ancestry over again in some, usually the unfavorable, particulars—a fact that makes for unity, but which is a trifle destructive of individuality. Emerson rightly says that every man is the slave of his organism; and Paul depicts this slavery as a conflict between the law of the mind and the law of the members—the old battle between soul and body. Evil-carrying as is this law, burdening humanity with degradation, making every one a slave to himself, it is the province of religion to interrupt and overcome the reign of the law, or to so interact with it as to make it tributary to man's ennoblement and greatness, proving the superiority of the interacting force both as respects its function and final result. In Ezekiel xviii, 1–4, the invalidity of heredity as an excuse for character is clearly set forth from God himself: "What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; . . . *the soul that sinneth, it shall die.*" This is the doctrine of individual responsibility, heredity being set aside as an apology for sin, or as a necessary force in character. For if it is not in the power of man himself to overcome the law, there is in religion the power that makes for righteousness and is able to counteract the hereditary bias to sin. It must be clear, therefore, that religion as an instrument of character-making is superior to heredity; and also clear that, while religion can interact with any lower force, the lower force by no initial motion of its own seeks interaction with any thing higher. In the production of good character, therefore, heredity can but be a subordinate factor regulated by a higher.

The same line of reasoning applies to environment, which, unyielding and often rebellious, must be subordinated to man's will or it will prove a source of perplexity and unending mischief. Shall he subdue his environment, or suffer environment to subdue him? This implies an external, as the preceding implies an internal, conflict. Evidently the outside

slavery is not of so severe a type as the inside slavery; but, unrestrained, unregulated, unappropriated, or misappropriated, it is sufficient to undermine manhood. Any dominancy over man degrades him. It is not claimed that of himself he is wholly able to resist environment, though the human will is by no means the weak, powerless thing it is so often represented to be; nor is it claimed that religion circumvents and destroys its influence, but the rather, as in the former case, it appropriates it and turns it into a contributory force of man's elevation.

In these processes of change religion does not aim at the extinction of principles, laws, or facts; but, regenerating man, it reverses his relation to principles, laws, and facts, giving him dominion over them as they hitherto exercised dominion over him, or so relating him to them as to enable him to appropriate them to his further sanctification. Hence, he no longer fears heredity, environment, or himself, for he is master of the whole. This is the difference between the natural man and the spiritual man.

It will not be forgotten that, in the contest between the higher and lower forces, while the latter, acting for themselves, will ultimate in degeneration, the former, acting independently, will ultimate in regeneration. Natural forces, however awakening, stirring, stimulating, always come short of regenerating; as water heated into steam or vapor is water still, and never passes into any thing else. Change the intellectual temper and taste by education; refine and improve the social instincts; stimulate and enlarge one's being by all the contrivances of art, literature, and social culture, and the result will be natural character, better in degree, but not different in kind, from that of the barbaric Bushman or of the savage Sioux. Natural character is of nature, gracious character is of grace. It is not in the power of natural forces to *change* character. They may refine it, they may check the reign of the diabolical in man, they may supply a higher class of motives for conduct, they may civilize him, but they cannot Christianize him. This is the weakness of all the schemes of reform proposed as substitutes for religion—they miscalculate as to the value of natural forces, fail to recognize their limitations, and dispense with the only force competent to lift man above himself. The old civilizations of Babylon, Egypt, Phenicia, Greece, and Rome

are proof of the inability of the lower forces to exalt nations into permanency or the individual into purity.

Religion is an outside force. It is not inherited, as the Jews imagined when they said, "Abraham is our father;" nor is it the result of attrition between man and his environment, as Spencer teaches; nor is it the product of a self-produced mental illumination, as humanitarians teach; but it is a force introduced into human life by God himself, who designs, while allowing the largest liberty to the subject, to be sovereign in the earth as he is in heaven, and to pattern the race after his own ideal of righteousness. Religion is God's idea of man, not man's idea of God. It is as foreign to the heart as the leaven to the meal; but, entering, it will leaven the life as the lump is leavened. "Marvel not that I said unto thee, Ye must be born again," said the Master. The marvel is that men, seeing the inadequacy of the natural, finding in it not a single redemptive quality or function, and hungering for the energy that relieves of weakness, should debate the requirement of the Teacher. Nicodemus is not dead. Nor is the teaching dead, or inoperative; it never was as potent as at this hour, and never so self-demonstrative as now. Dr. Uhlhorn says: "This present world was born in Wittenberg." Of a truth the Protestant world dates back to Luther's day; but the Christian world had its birthplace in Bethlehem-Ephratah. It is not Protestantism, so called, that is the crying need, but Christianity, or that religion which, ignoring the circumscriptions of men, will go, like Ezekiel's cherubim, "straightforward," until its purpose shall be accomplished. It is not one school of theology as opposed to another school of theology that is to decide the empire of religion in the world, but it is the reign of the Master himself in all hearts. In the presence of his mission, and seeing what it cost him to accomplish it, and what has come from it, and what it will yet do in the world, all theories subside, all theologies go to rest, all forces pay tribute to the one force, and the race is loyally, though slowly, becoming a servant of the Most High.

EDITOR.

Art. IV.—JOHN MILTON PHILLIPS.

Fifty-two years ago last August a man of God lay dying in Cincinnati at the age of thirty-nine. Calling his children to his bedside he solemnly "gave them the charge and instructions of a parent on the verge of eternity." The departing man was Rev. William Phillips, assistant editor of *The Western Christian Advocate*. He is described as a studious, grave, loving, laborious, and effective minister, "much of a master-workman."

Next to the oldest of the children to whom he gave his dying charge was his son John Milton, born in Montgomery County, Kentucky, March 26, 1820. Bereaved of both parents in the space of four months, this son was left to shift for himself at the age of sixteen, with the responsibility of caring also for a brother seven years younger than himself. This brother, whom he fathered up to manhood, was Rev. Franklin W. Phillips, M.D., of the Illinois Conference, for some years Superintendent of the State Institution for the Blind at Jacksonville, Ill. The boy, John M., was employed in the Western Book Concern at the time of his parents' death. Three years later, at the age of nineteen, he joined the Methodist Episcopal Church, to the service of which, in connection with its publishing interests, his life has been devoted almost continuously until now. From the foot of the ladder to the top he has mounted by the simple might of merit and manliness, without resort to methods by which men of less scrupulous honor seek self-promotion. The market value of his conscientious and self-denying fidelity made him indispensable.

In May, 1872, he was sitting as lay delegate from the Cincinnati Conference in the General Conference at Brooklyn, on the platform as the working assistant secretary of that body, when, without his seeking, on the nomination of twenty or thirty voices, he was elected Book Agent for the New York house with Rev. Dr. Reuben Nelson, being the first, and thus far the only, layman chosen to such agency.

Methodism has been imbued from the beginning with a purpose to utilize its laity in all advantageous ways and ordain a fair division of power. From Wesley's day forward, lay

preachers were among the most heroic and powerful promulgators of a revivified Gospel in that awakening which saved the religious life of the British Isles and planted this New World with evangelic truth. The laity of our Church have a controlling voice in deciding who shall be its ministers, and are seated in the councils and boards which direct its various enterprises and activities. The first editor of *The Christian Advocate* was a layman. In view of these and similar facts it is somewhat surprising that no layman was appointed to the management of our publishing business until 1872.

The possible advantage to the Church of one lay book agent is obvious. Business training is more probable in laity than in clergy. Although in large measure our publishing interests have need of ministerial supervision, there must be strong and peculiar reasons why, for over three quarters of a century, the book agency was not once committed to a layman. A few facts bearing on the matter readily suggest themselves. The supreme council of the Church generally fills offices from its own membership, and laymen were not in it before 1872. It has not been the policy of the Church to pay large salaries to any of its servants, and it might be difficult to induce business men of first-class ability to forego more lucrative opportunities elsewhere by devoting themselves to a position which offers only a moderate living. In addition, there is the absence of any guarantee of permanence in the place which the agent abandons his business to accept, the question of his continuance being submitted quadrennially to the dire uncertainties of the vote of a large, new, and miscellaneous body, whose action has often nonplused the shrewdest of prophets, being subject to elemental influences which no ecclesiastical weather bureau can infallibly forecast.

It does not seem strange that a preacher's son should have been the first layman called and willing to accept a book agency, with its limitations and risks, turning aside from actual financial opportunities greater than could be found in any Church position. That his course in so doing should be but one manifestation of a spirit which has marked his entire history affords sufficient explanation of his action. Only once in a hundred years has a layman been found combining devotion and equipment for the place.

John M. Phillips did not come to 805 Broadway as a freshman, but as a graduate, instructor, and capable inspector-general. It is simple historic fact that in the hundred years of Methodist publishing work in America no other man ever brought so high qualifications from experience and training to the office of agent. His knowledge of the business was so nearly life-long that he was more familiar with its features than with those of his own face. For thirty years he had lived inside a Methodist Book Concern and grown acquainted with its work, until its atmosphere was congenial as his native air and its conditions natural as ship-board life to an admiral.

In addition to three decades of adjustment and acclimatization, the plan on which he had been providentially prepared for the agency was the only one that can insure complete mastery. Entering our Western Publishing House when but fifteen years old, his service ran into all divisions of labor, as office-boy, salesman, mailer, book-keeper, chief clerk, cashier, and general factotum—competent to direct in every department. Instead of coming into the business at the top and exploring downward, he began at the bottom and came slowly up from apprenticeship to superintendency. His knowledge had proceeded from particulars to generals by the accretion of well-studied details, one by one, to a perfectly digested body of exhaustive information. No stage of any process in the broad variations of the business in buying, making, marketing, or managing had escaped him. He had learned by touch from the roots up, and his hand was accustomed to every thing from broom to ledger and check-book.

When a man of brains, trained after this fashion, looks at the business from his position of superintendence, the inwardness of things is transparent to him. As a skilled anatomist who has dissected all organs and tissues of the human frame looks on a man and sees through him, perceiving with his mind's eye the total contents of the body, so does John M. Phillips's insight penetrate the affairs he conducts. He knows the entrails of the business. Moreover, he is equally familiar with the practical operation of the parts, like an engineer who understands the machinery he runs by taking it apart, putting it together, and experimenting with it till he has developed under his own eye and hand all its possibilities and liabilities. His

training also included experience in business circles outside the Book Concern. For four years in Cincinnati he was President of the Union Central Life Insurance Company, and held a like office in the Farmer's Fire Insurance Company.

The reputation of Mr. Phillips as a man of proved ability and integrity, which led the General Conference to his election, had preceded him from his important and responsible position in the western house, and secured for him an exceptionally respectful reception in New York; and now, after sixteen years, the oldest employees say, "The respect which we felt for him at first has continually increased and ripened into high esteem and honor." They appreciate the reasonable conservatism of his character, the justness of his judgment, and the kindness of his heart. His advent to the agency had been preceded by four years of intense controversy over the condition and management of the New York Concern. By some it was advised that a sweeping change be made in the *personnel* of the entire force; but Nelson & Phillips declined to adopt so radical a policy, and determined that all who were capable and worthy should be retained, and no one be dismissed except for definite cause. While thoroughly faithful in guarding the interest of the Concern as supreme, Mr. Phillips is so considerate of the welfare of its workmen as to win their grateful regard. But as they are sure of a just estimate of their merits, they are equally aware of a critical perception of their defects, for he is not blind to faults of character, capacity, or performance. As a sample of his frankness, he told a valuable clerk that while he considered him an excellent salesman he had no confidence whatever in his knowledge of accounts, and would not trust him under any circumstances with a column of figures; while of another, who is, like himself, a splendid accountant, he said, "He would starve to death if he had to sell goods for a living."

Though not given to a familiar intercourse with his employees, when the pressure of business is off he shows the genuine friendliness of his nature, and the presence of the master disappears in the good-fellowship of the companion.

He is a wise disciplinarian, maintaining the tone of service more by force of example than by prescription and reiteration. Methodical in his habits, assiduous in duty, always at his post, his own inexorable fidelity furnishes daily an influential model.

Although it must insist on the punctuality and order necessary to a vast business, the discipline of the establishment succeeds in being intelligently flexible, and adaptive rather than mechanically rigid; the aim being to get the best from every one; requiring results and allowing reasonable scope to personal peculiarities in ways of working.

The varied and striking qualifications of J. M. Phillips have deeply impressed his fellow-laborers. In book-keeping he is an expert of the first order, subjecting the accounts to personal scrutiny, and readily detecting the slightest error. He accepts no set of figures without testing them by his own independent computation. Our eastern publishing house supports the statement of the venerable James P. Kilbreth, of Cincinnati: "I venture the opinion that New York city can furnish from among its many accomplished accountants no man more fully competent than he to conceive and maintain the safe and perfect system essential to the management of a mixed and extensive business like that of the Book Concern."

He is a keen and experienced buyer. An old adage says, "Goods well bought are half sold." Mr. Phillips's skilled judgment of paper is such that dealers cannot deceive him as to quality or value; and it is said that his technical knowledge of all materials used in manufacturing enables him to save annually to the Concern, by wise purchasing, an amount equal to several times his salary.

Of the mathematics of the enormous business of which he is one of the superintendents it is safe to say he is easily master. Gifted with a positive genius for figures, and a day-and-night propensity for combining, analyzing, and permuting them, his passion for calculation is so active that he appears to employ his leisure in figuring merely for recreation's sake.

A tenacious and trustworthy memory for the points, decisions, and reasons in past transactions enables him to bring forth correct impressions from the dark closets of recollection, as a photographer takes down old negatives from dusty shelves. To all negotiations he brings abilities of such an order that the ablest merchants and financiers with whom he deals perceive in him no inferiority.

One says that Mr. Phillips would make a superior judge in a court of arbitration for business men where difficult questions

were submitted for decision on purely business principles. Rufus Choate was once sorely vexed because, in an important mercantile case in which he was chief counsel, he had a jury of farmers and drovers, totally incapable of deciding the merits of a complicated commercial transaction, or even of comprehending the terms and phrases used to describe it. When his client inquired what the prospect was he answered, "O, the law is on our side strong, but what those bovine and bucolical gentlemen from Berkshire will say no man knows." A jury of men like John M. Phillips would have delighted Choate's heart if his cause happened to be a sound one, but would have been fatal to him if it contained any sophism or mistake. Especially any erroneous statement including a mathematical element would have been unerringly detected and exposed.

Mr. Phillips's power to dissect and comprehend intricate accounts and involved transactions is made still more useful by remarkable ability to make such things plain to the average understanding. His faculty for simplification renders his explanations lucid and convincing. Nothing in their way could possibly be more admirable than his financial statements before the Book Committee, or the Missionary Board, or an Annual Conference, or a congregation. Dr. Curry again and again expressed his admiration and envy of this masterly ability. The arguments conveyed by it have settled many a debate.

Since 1879 he has been Treasurer of the Missionary Society, in which office eight or nine millions of dollars have passed through his hands, with no room for supposing that one person ever suspected for a moment any looseness in the handling of the funds or inaccuracy in the accounts. He is of the highest value, not only as a perfect treasurer, but also as an experienced and judicious counselor in the board, his large knowledge being always available. To the views and votes of this board, as to the decisions and orders of all directoral bodies, he instantly and amiably adapts himself, with no show of stubbornness or pride when his own plan or preference is overruled. In 1884 he was appointed by the board to make a tour of inspection with Bishop Harris among our Mexican missions. He traveled in Mexico about twelve hundred miles, visiting all important stations except Miraflores, and on his

return gave, at Conference anniversaries and on other occasions, an interesting account of his observations and impressions.

In 1888 the Mexican Conference paid him the compliment of electing him to represent it as lay delegate in the General Conference. He was officially appointed to the Ecumenical Conference of 1880 in London. The reason why he failed to go was given in this form: "I did not see what I had to do there, and I knew I had plenty of work at home."

Although a man of positive opinions, and ready to contend therefor, Mr. Phillips is so reasonable withal, so cool, fair-minded, prudent, and worthy, as to provoke little or no personal antagonism. His speech and behavior indicate a sensible and modest gentleman who does not think of himself more highly than he ought. When one of the bishops congratulated him at the General Conference in Philadelphia on the "magnificent vote" he had received, he replied: "This is not the first time my friends have thought more highly of me than I deserve;" to which the bishop responded: "I know by experience what that feeling is."

The book agents are well known, officially, to the Church at large by visiting the Conferences. The impression made by John M. Phillips in these visits is that of a thoroughly capable business man. An agent's task in addressing a Conference is not, as a rule, over-pleasant to himself. The hearing given is often brief and scantly courteous. Regular business being intermitted, the members sometimes make it an opportunity for conversation, moving about, or slipping out. Veteran speakers find it occasionally a trying ordeal. Agent Phillips, by simple, direct, clear, and concise statements, shows that he knows his business and is ready for any question. He has been heard to say that if he can get the eye and ear of one man, in the rustle, buzz, and confusion of the uneasy assembly, he can anchor to him and go on with his statement unperturbed.

Of necessity the agents must be unsocial in business hours. Few offices are so exposed to invasion and interruption by persons having no particular business there as some of those in the building which is head-quarters for all the Church, and a social resort for thousands of ministers and laymen from all parts of the civilized and uncivilized world. Accordingly, Mr. Phillips in his office, with many weighty and urgent mat-

ters on his mind, wears an intent and absorbed look, which most people instinctively feel it is best not to interfere with. Some who knew Daniel Curry only in public, where they saw at times his rough, severe, dogmatic, and audacious ways, were surprised to be told that in private and social circles he was one of the sweetest, most charming, and lovable of men. John M. Phillips in private and among his friends is no less mellow and genial; a man of fine feeling, with enough of poetic light and sentiment in his soul to suggest the thought that it proves after all not wholly inappropriate that this hard-headed man of facts and figures was named John Milton. He has a memory for literature and rhyme as well as for statistics and business points. A stranger, finding him at times as dry and reticent as General Grant, might not suspect that there is in him, as in most healthy natures, a vein of humor, a quiet relish for racy morsels of fun, a fondness for bright-pointed stories and a gift for telling them, a cheeriness, when no shadows lie on heart and home, which makes his talk, in off-duty hours of converse, juicy and, as Emerson says, "nutritious."

In the local churches where he has held membership he has been class leader, steward, trustee, and Sunday-school superintendent. In the building of St. Paul Church, Cincinnati, he was treasurer, and when there were no funds in hand pledged his individual credit for thousands of dollars that the work might go on. For sixteen years he has been a strong pillar in St. John's Church, Brooklyn, as trustee and treasurer, for years as Bible-class teacher, as usher in the aisle Sunday mornings and evenings, as spokesman in addresses of welcome to new pastors, as one of the young people dropping in at their association meetings and sitting down with the rest of the young men; valued and honored by all.

In person he is above the average height, with broad shoulders somewhat rounded under the loads of life. The habitual expression of his face is grave and judicial. Ritchie's fine portrait of him might be that of a senator, or judge, or bank president. For an untitled man he wears a great many titles. He often passes as "the Rev. Dr. Phillips." His picture, hanging with others in a photographer's frame in the vestibule of the last General Conference, was so labeled. *Zion's Herald* recently called him "the Hon. John M. Phillips," and told

more truth than usually goes with that title. He is sometimes taken for a bishop, and no doubt would have made a good one. Not long ago, in a restaurant, a stranger looking at him inquired if that were not a Methodist bishop.

In the year 1888 two great events in the metropolis called universal attention to the march and magnitude of Methodism: the sessions of our twenty-fifth General Conference in the most capacious and splendid audience-room in the city, and the laying of the corner-stone of the new Book Concern and Mission Building, largest of its kind on earth, a mighty pile, now rising on a site unsurpassed for eligibility. Of the General Conference Mr. Phillips was treasurer to the commission on its entertainment. At the laying of the corner-stone, in presence of city officials and delegates from all parts of the world, he fitly presided as chairman of the Building Committee.

Already he has been Book Agent at New York longer than any man except Thomas Carlton. A successor of such men as Ezekiel Cooper, Joshua Soule, Nathan Bangs, John Emory, Beverly Waugh, and Levi Scott, he has held his place so firmly as to be practically without competitor, being re-elected by acclamation in 1876, and receiving an almost unanimous vote at each election since. He has labored in utmost brotherly harmony with his honored ministerial associates, Dr. Nelson for seven years, and Dr. Sandford Hunt for nine years, in the management of a gigantic business which has flourished increasingly for a century and has a great future before it.

In 1836 an aged Kentucky Methodist wrote: "We have not known a more excellent and profitable man than Brother William Phillips." As was the father so is the son. The Methodist Episcopal Church can hardly expect to be served by a more efficient, safe, and unobjectionable officer.

William V. Kelley,

Art. V.—THE ATONEMENT AND THE HEATHEN.

Christian doctrines are correlative and mutually dependent. No doctrine can stand alone, but must both act and be acted upon by other doctrines. Each stands to the others as part to the whole, and the whole and its several parts are determined by the correlative influence of each. It is this fundamental fact which makes possible and necessary systems of faith. To believe one doctrine will lead to belief of another, and a change in any essential part of our faith will logically lead to a modification of the rest. We recognize this truth in all doctrinal discussions, and hence are cautious of conceding a new position lest it militate against an older and more fundamental truth.

The history of Christian doctrine exemplifies the same fact. The great historical systems of belief are built upon it. The reason is manifest: it is the logical principle. Given certain premises, we must always reach, if consistent, certain conclusions. So postulates in doctrines necessitate corollaries and inferences. Hence, along the line of this principle do we trace the development of various systems of theology, as Pelagianism, Socinianism, and Arminianism, the leading and comprehensive creeds of Christendom.

One of the most decisive doctrines in any system is the atonement in Christ. The view of this doctrine has determined every creed. Notably, a limited atonement is but a link, and a necessary link, in the chain of Calvinism. Without it this system of faith cannot exist, nor could ever have existed. But in the systems of Augustine and Calvin it was a part perfectly fitted to the whole. While being influenced by, it has been determinative of, every other part of this faith, as, for instance, the damnation of reprobate infants with the rest of the non-elect.

The same is true to-day. The view of the doctrine of atonement, if one is logical and consistent in his belief, will determine one's entire creed. It must be intimately connected with a consistent view of the present and future condition of the heathen.

The Andover theology fully recognizes this fact of the relation of the atonement to the heathen world. In reference to this very subject the authors, in *Progressive Orthodoxy*, say:

It is especially true of eschatology that correct views depend on the conceptions one has not only of the several truths, but of the very character, significance, and tendency of the Gospel as a whole.

This is but a sample of an assumption which pervades this entire series of Essays. We may not be surprised, therefore, to find, in their teaching, a doctrine of atonement in logical consistency with their doctrine of probation. This we do find.

Such a doctrine lies in making the moral influence of the atonement an essential part of the mediation of Christ. This doctrine is not only consistent with, it necessitates, a future probation. This is manifest from the fact that all in probation must come under the essential benefits of the atonement. This is the position of the Andover teaching. Therefore, assuming the moral influence of Christ's atonement to be an essential part thereof, they conclude, legitimately, that all men in probation must come under this influence, and hence must know the historic Christ; else the essential benefits of the atonement are not universal in their application. This is logically inevitable. Given their moral influence view of the atonement, which is that it is a co-ordinate and essential part of Christ's work, there is no alternative but their conclusion. This is the reason of all their assertions to the effect that if the atonement is universal all men must somewhere in probation have a personal relation of knowledge to Christ.

We are prepared to assert, for the same reasons, that any teaching that makes the moral influence of the atonement, in any sense, a cardinal or essential element is freighted with the same consequences. Such, therefore, is the logical bearing of the following passage from Pope. Speaking of the sacrificial, rectoral, and moral influence doctrines, he says:

> These three views, or, to use modern language, theories, of the atonement are combined in the Scriptures; neither is dwelt upon apart from the rest. The perfect doctrine includes them all. Every error springs from the exaggeration of one of these elements at the expense of the others.

We may add, by way of correction, that this new error with which we are dealing springs not from an exaggeration of one of these elements at the expense of the others, but from co-ordinating the moral influence element with the other results

of the atonement, as does Dr. Pope. His doctrine abounds in this same error with its logical sequence, although not carried out. The same is the result, logically, from an article in the *Methodist Quarterly Review* of April, 1884, in review of Dr. Miley. The author is Dr. John J. Tigert, of Vanderbilt University, Tenn. Quoting an old instructor, he says:

> Here Dr. Summers has most felicitously combined all the elements of truth in the three great theories of atonement, Satisfaction, Governmental, and Moral.

The entire article is in support of this position. We quote once again in order to show the general drift of much current Methodist teaching in the line of this ill-fated doctrine. The Rev. Thomas Stalker, of Owosso, Mich., says:

> Dr. Bushnell bases the necessity for the atonement exclusively on moral grounds. Dr. Miley mainly [he should have said *wholly*] on governmental grounds. To us it seems as if these great thinkers had omitted the most important part of the foundation, namely, the palpable facts of God's and man's moral nature.

By the palpable facts of God's moral nature we presume he means a necessity in God for expiation. By the facts of man's moral nature he means "man's consciousness of guilt" and "ill-desert." Evidently this last thought expresses but a certain phase of moral influence.

Such, then, is some teaching outside of Andover whose Andover conclusion has not, perhaps, been foreseen. But, happily for us, we are not driven to their anti-scriptural probation from the fact that there is no necessity of including the moral influence of the atonement as, in any sense, cardinal or essential. And this, without apparently any thought of avoiding the false conclusion, is the doctrine of Dr. Miley on the atonement. Fully recognizing the healthful moral influence of the atonement—and this he recognizes as fully as any one—he yet denies that it is any part of atonement as such. It is in his system an incidental though beneficial result as far as it extends. One or two quotations will not be out of place. Under the heading, "Truth of Moral Influence," he says:

> The real issue with the Socinian scheme does not concern the truth of a helpful moral influence in the economy of redemption. This any true doctrine of atonement must fully hold. The issue

is against making such influence the only form and the sum of redemptive help; *indeed, against making it a constituent fact of the atonement as such.**

Again:

Thus the question of a helpful practical lesson in the economy of redemption is not one respecting its reality, but one respecting its place. The doctrine of a real atonement for sin gives the fullest recognition to such a moral influence, and represents its greatest possible force.†

There is much more of the same thought. The author, as is well known, grounds the necessity for atonement in the moral government of God. Now, assuming the author's position to be the correct one, the necessary conclusion of any probation beyond this life is excluded, so far as this doctrine is concerned. It is not necessary, it is true, on the ground of the sacrificial theory, technically so-called; but this, in every phase of it, is to be excluded for other and equally valid reasons. But without the same objections—indeed, without any proper objections either from Scripture or reason—the theory of Dr. Miley comes in to relieve us of the necessity of the unscriptural doctrine of a future probation, to which the Andover professors have been so consistently driven by their theory of moral influence. There is no denial of a certain satisfaction to God, as there is none of a true moral influence. Nor does the doctrine deny God's natural and eternal hatred of sin, but maintains that this of itself was no bar to the forgiveness of sin without an atonement, and makes all satisfaction to God in the work of Christ a satisfaction to divine justice in moral government. The purpose of the atonement was, in this view, that God might be just, and yet, as moral Ruler, consistently with his honor and the demands of his government, justify the guilty.

Let us trace out a consistent, and, perhaps, the true, relation of the heathen to the atonement as thus understood. Observe, we do not claim that this doctrine necessarily excludes a future probation, but that it excludes the *necessity* of such probation from any necessary connection with the atonement as such; a thing, as shown, not possible under the misplaced notion of moral influence.

As already suggested, the atonement, according to this doc-

* *Atonement in Christ*, p. 125. Italics my own. † *Ibid.*, p. 126.

trine, removes simply the governmental barriers to man's forgiveness. Its purpose, therefore, is justification, of course, with the ultimate view of regeneration. But its immediate work is to make possible justification—to take away the difficulties between God's compassion and man's forgiveness. These difficulties being removed, the way is open for the Holy Spirit, on proper conditions, to work the work of regeneration. Until man is pardoned this is impossible. But, pardon being granted, the Spirit is free, so far as any atonement considerations are concerned, to perform its beneficent work upon the unregenerate nature. As is well known, the Andover theology takes for granted that the work of the Spirit is only possible on condition of the light of the Gospel. For example:

> Historic Christianity alone offers sufficient *material* in motive, in the life, death, and the resurrection of our Lord, for the natural and efficacious work of the Holy Spirit.*

This will come up in due place. For the present it is sufficient to say that the atonement removes all the governmental barriers, in the divine moral administration, to the forgiveness of sin and to the work of the Holy Ghost in regeneration.

Now, according to this view, the essential benefit of the atonement can extend to the heathen without the parallel light of the historic Christ. It is admitted that, for the present life, there would be a benefit to the heathen did he come under the moral influence of Christ's life and death. But this life is small in the great plan of God for eternity; and, if they come under the possible eternal benefit, clearly the absence of the other and temporal benefit is but a trifle in the comparison. Yet it is great enough to nerve the arm of missions. But, relatively to the eternal benefit, it is manifestly very small.

This is not to be forgotten in this whole discussion. If the heathen came under any fair conditions of the essential work of the atonement, its temporal and incidental moral influence benefit is not, comparatively speaking, a great loss. But making the moral influence of the atonement an essential benefit, which we maintain it is not, the Andover teaching reaches a contrary, though consistent, result.

At this stage we feel bound to maintain that this moral influ-

* *Progressive Orthodoxy*, p. 116.

ence is but an incidental, and not an essential, part of atonement, designed to show its bearing upon the present and future condition of the heathen. And this will appear from the fact that we by no means admit the mode of regeneration suggested by the Andover theology as the only possible, or even necessary, mode.

To begin at this point, it can by no means be shown that a Christian standard of morality is the only sign of regeneration. This, however, the Andover creed assumes. That this is not so is manifest from several facts. One is, that the saints of the Old Testament notably did not measure up to the standard. Abraham we know twice undertook to deceive, without, apparently, any remorse for either offense. Noah's drunkenness and shame, so far as we know, provoked no self-condemnation. Jacob never seemed to think his supplanting worthy of demerit. And yet, were not these regenerate sons of God?

Another fact. Many of the Christians of early New Testament times were written to by the apostles in such a way as to indicate that their morality was far below, not only the Christian standard of the gospels, but what is demanded in this day as essential to membership in the Christian Church. And yet they are addressed as Christians and saints, and hence as regenerate sons of God. For example, in 1 Cor. vi, 15–20, we have this passage (R. V.):

> Know ye not that your bodies are members of Christ? Shall I then take away the members of Christ, and make them members of a harlot? God forbid. Or know ye not that he that is joined to a harlot is one body? for, The twain, saith he, shall become one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. Or know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.

This, and more like it, both in this and the second epistle, ceases to be strange when we remember the moral condition of the Corinthian society in which these Christians lived, and in which many of them took an active part but so shortly before. This condition is indicated by the fact that to "Corinthianize" was a proverbial expression signifying to debase morally. Is

there any wonder, then, that they were not immediately elevated to our standard of morality? or that the apostle found it necessary to write to them as in the passage quoted? The apostle does not deny their regenerate sonship, but simply sets up a standard of morality for them, urging them to measure up to it; signifying, of course, that a failure to try to measure up to the standard of light given would no doubt exclude them from the kingdom of heaven. But the very fact that such advice was necessary proves both a low state of moral conception and practice. Withal they were Christians.

Take two similar passages—the first from Eph. iv,17–32:

This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart; who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness. But ye did not so learn Christ; if so be that ye heard him, and were taught in him, even as truth is in Jesus: that ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, which after God hath been created in righteousness and holiness of truth. Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another. . . . Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.

The other passage is from Col. iii, 1–10:

If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, *who is* our life, shall be manifested, then shall ye also with him be manifested in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry; for which things' sake cometh the wrath of God upon

the sons of disobedience; in the which ye also walked aforetime, when ye lived in these things. But now put ye also away all these; anger, wrath, malice, railing, shameful speaking out of your mouth: lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, which is being renewed unto knowledge after the image of him that created him.

We do not mean to indicate that the people of these churches were generally guilty of all the crimes enumerated, but simply the fact that such writing was necessary signifies, as was before stated, in some cases both a low moral conception and practice; far below, perhaps, the average Christian Church of to-day.

Indeed, to consider the thought from still another standpoint, suppose we should make the gospel standard of morality the test of our regeneration, how many of us, measured by it, could claim to be regenerate? Even the Andover professors lend us aid here. "Men usually," they say, "know better than they do. The best of men are the most penitent, for the elevation of their moral standard outstrips even their improvement in conduct."

Why, then, determine the regenerate state, or the condition of sonship among the heathen, by the Christian standard of morality? Not only will not our state, but, as we have seen, not even that of the Old Testament patriarchs nor that of the early Christians, bear this test.*

The fact is, the morality of the life is to be determined by the measure of the light possessed. And yet, as shown, our regenerate life is not to be determined by even this; for if so we all, perhaps, would be found wanting. If living up to the moral light possessed cannot be the determinative sign of our sonship, why make it the infallible test of the sonship of the heathen?

Now, it is possible, as we conceive it, for the heathen to be justified, perhaps regenerate, sons of God, while the moral life is not only not up to Christian standards, but even not up to the standard of the light of nature.† Who can say that the millions of devout though superstitious heathen who do not measure up to the possibilities of the moral life which we conceive to be possible under the illuminating influences of gospel light, are not acceptable with God?

* This may be dangerous teaching.—Editor.

† This is contrary to an orthodox conception of the Scriptures.—Editor.

This position is so important, that a quotation from Crooks and Hurst's *Theological Encyclopædia and Methodology*, bearing directly upon it, and indirectly upon its application to the heathen, will here be in place:

While religion and morality coincide in their highest development, so that a true religion without morality and a true morality without religion are equally inconceivable, they are yet clearly distinguished in their details as well as in their general character. A genuine piety is found to exist in which the moral element leaves much to be desired, but which cannot be justly rated as hypocrisy; and there are many poorly behaved and ill-bred children of God who yet know that God is exercising discipline over them, and submit to his authority. This was true of David and other Old Testament characters. Without this presumption it becomes impossible to understand the Old Testament as a whole, and also the Middle Ages, with their profound apprehension of God and their boundless immorality.

The period of the Reformation and modern pietism might also furnish illustrations of this point. On the other hand, the piety of many is put to shame by the existence of a praiseworthy and correct morality, which has grown beyond a mere legality, and become moral self-respect and self-control, in a measure compelling approval and admiration, which yet lacks the sanctions and impulse of religion; that is, a definite relation toward God and eternity. This applies not only to the stoicism of the ancients, but also to the categorical imperative of Kant, and the morality of cultivated persons in our day. While, therefore, morality and religion belong together, and in their ultimate development must coincide, they may yet be logically distinguished, and bear a separate character in the lower stages of their development even in actual life.—Pages 30, 31.

Drummond, in his *Natural Law in the Spiritual World*, devotes a whole chapter, under the title of "Classification," to showing the difference between morality and religion, particularly with reference to the existence of a high standard of the former separate from the latter. His opening illustration is so beautiful that we give it here:

On one of the shelves of a certain museum lie two small boxes filled with earth. A low mountain in Arran has furnished the first; the contents of the second came from the Island of Barbadoes. When examined with a pocket lens, the Arran earth is found to be full of small objects, clear as crystal, fashioned by some mysterious geometry into forms of exquisite symmetry. The substance is silica, a natural glass; and the prevailing shape is a six-sided prism capped on either end by little pyramids modeled with consummate grace.

When the second specimen is examined, the revelation is, if possible, more surprising. Here, also, is a vast assemblage of small glassy or porcelaneous objects built up into curious forms. The material, chemically, remains the same, but the angles of pyramid and prism have given place to curved lines, so that the contour is entirely different. The appearance is that of a vast collection of microscopic urns, goblets, and vases, each richly ornamented with small sculptured discs or perforations which are disposed over the pure white surface in regular belts and rows. Each tiny urn is chiseled into the most faultless proportion, and the whole presents a vision of magic beauty.

Judged by the standard of their loveliness there is little to choose between these two sets of objects. Yet there is one cardinal difference between them. They belong to different worlds. The last belong to the living world, the former to the dead. The first are crystals, the last are shells.

. . . . . .

We propose to inquire whether among men, clothed apparently with a common beauty of character, there may not yet be distinctions as radical as between the crystal and the shell; and, further, whether the current classification of men, based upon moral beauty, is wholly satisfactory either from the stand-point of science or of Christianity. Here, for example, are two characters, pure and elevated, adorned with conspicuous virtues, stirred by lofty impulses, and commanding a spontaneous admiration from all who look on them—may not this similarity of outward form be accomplished by a total dissimilarity of inward nature? Is the external appearance the truest criterion of the ultimate nature? Or, as in the crystal and the shell, may there not exist distinctions more profound and basal? The distinctions drawn between men, in short, are commonly based on the outward appearance of goodness or badness, on the ground of moral beauty or moral deformity—is this classification scientific? Or is there a deeper distinction between the Christian and the not-a-Christian as fundamental as that between the organic and the inorganic?

Now, without pronouncing either for or against the fundamental law of this book, we yet have here a fine illustration of a fundamental fact. This, moreover, will help to account for the "exceptional cases" of morality, where there is no religion with which the Andover professors find it difficult to deal. Their cardinal mistake, in their whole argument, is in apparently identifying religion and morality, or, at least, in making them perfectly coincide.

Now, let it not be charged that we are in any sense advocating Antinomianism. Antinomianism teaches that because Christ is our righteousness, therefore we are exempt from the

obligations of moral law. Our position is simply that a moral standard of life is not the unfailing criterion of an acceptable religious life. Nor is it the proof of it. We do not claim that a religious life is consistent with a failure to strive to measure up to the standard of light possessed, or with a condition of non-penitence in each case of failure: this is Antinomianism, and, as is apparent, we by no means advocate it. Justification and regeneration are dependent upon the unceasing effort to measure up to the standard of light possessed. This, no more, no less: neither for Christian nor pagan.

Clearly, then, if this distinction be correct, millions of the heathen, with *their* "unbounded immorality," may come under all the conditions of regenerate sonship, and hence of present and final salvation. Willful disobedience under the light possessed seems the only bar to these atonement privileges.

But if, after all that has been said, it be thought by some that this position is untenable, we are still, by our doctrine of atonement, not forced to the Andover conclusion about a future probation. What is there inconsistent or inconceivable in the idea that the heathen, for the present, who meet the condition according to their opportunity, are justified without being regenerate? If it be so that regeneration, as the New Theology holds, can only be wrought by the Holy Ghost through the agency of Christian knowledge—which, as we have shown, is, seemingly, certainly, improbable—still there could be, conceivably, justification, leading those who fulfill its conditions, as they know them, on to the needful regeneration at some future time, when the necessary light can be given. This is no new second or future probation, for upon the supposition the ultimate destiny is determined in this life; only the work of regeneration is deferred until the Holy Ghost may operate through its necessary Christian light. We do not advance this as a belief, but simply as a conceivable and speculative position, which demands not the unscriptural doctrine of a future probation. This is a possible outlet from the difficulty, even granting the non-proved assertion that the regenerating work of the Holy Ghost is dependent upon the light of the personal knowledge of Jesus Christ.

There is still one other thought that is needed to be considered. The rectoral doctrine of the atonement does not nec-

essarily imply that saving faith is not possible without the knowledge of the historic Christ. It would seem, moreover, that this is the exact state of things with regard to the justification of the heathen. When it can be shown that none have ever been justified without faith in the historic Christ, then this position will have to be abandoned. Until then it need not, it cannot be. If reference be made to the Old Testament saints for proof at this point, it will be found that their justification was not dependent upon such a faith. The "New Theology" recognizes this fact, and places them among exceptional cases under peculiar conditions. This they maintain with reference to their moral and regenerate condition, together with, by implication at least, their justification. As matter of fact, Abraham and the other Old Testament saints did not believe in the historic Christ in any sense in which the Andover teachers claim faith to be necessary. The eleventh chapter of Hebrews reveals a dim faith in a *promised* Christ.

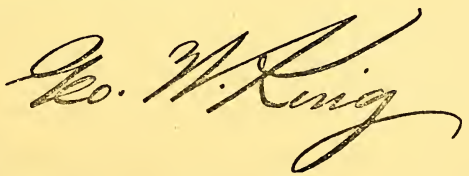
It is evident, further, that the Andover teachers are consistent with themselves, according to their view of atonement, in demanding a faith in the historic Christ. No other view is sufficient for them, nor for any, as before explained in general, who hold to their moral influence doctrine of the atonement. But the rectoral theory is free from this necessity, since saving faith, which manifestly existed among the patriarchs, may be possible under it without the moral influence of the atonement.

Now, may it not be that the principle of religious faith is the same every-where, no matter what the object, if it is coupled with sincerity and earnest striving to the degree of the light possessed? And on this condition may not God extend the benefits of the atonement in justification to millions of the heathen, if not for the present in regeneration? If God asks of no man the exercise of any faculty, religious or other, beyond the degree of his knowledge; and if the heathen, no more than we, can be justified by works, and are justified at all, why may we not—indeed, why must we not—believe it is granted to them upon the exercise of faith according to their knowledge?

To recapitulate, briefly, the position of this article is as follows: The Andover atonement, with all like it, demands in logical consistency a future probation for all who do not enjoy

one under the moral influence of Christ's life and death here. But upon the rectoral doctrine there is no such necessity. This is manifest from the fact that upon this view the work of atonement as such is simply to remove the governmental barriers to man's forgiveness. The case is further manifestly in favor of the latter doctrine from the fact that regeneration and morality do not from necessity coincide, as must be the case in the moral influence doctrine, and that saving faith, as a principle, seems separable from correct knowledge. But whether the position with regard to regeneration be thought tenable or not, there is still an easier way out of the difficulty than that adopted by the Andover teaching, by supposing the essential benefit of the atonement, which is justification extended to the heathen in this life on conditions such as they have, with a delay of their regeneration until the needed light be given. This would place the determination of the destiny of every man in this life, although the completion of his salvation would be projected into the other world. The only point claimed for this is, that it relieves us of the anti-scriptural doctrine of a future probation, and that it is of the two a more plausible supposition. It is also not inconsistent with the rectoral view of atonement.

If what is herein suggested be true, or if simply the position that a future probation is unscriptural, then the moral influence view of the atonement combated cannot be true; for, as maintained, this view necessitates a future probation for all who do not come under the moral influence of the Gospel here. Therefore, by all that is opposed to the doctrine of such a probation we may argue against making the moral influence of the atonement in any sense a cardinal or essential fact. For like reasons we may hold to the governmental doctrine, which lays upon us no such necessity.



Art. VI.—MORAL AND RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.

That the founders of this nation intended it to have a distinctly religious character seems to be beyond question. The ministers were the most honored and influential political leaders, and their opinions possessed at times almost the weight of law. There is scarcely a single great national question upon which they have not left the impress of their moral force. "In a very great degree," said Charles Francis Adams, "to the pulpit—the Puritan pulpit—we owe the moral force that won our independence." The Bible was the recognized political and moral text-book. The God of the Bible was the accepted sovereign of the people, and Alexander Hamilton is reported to have said that the convention which framed the Constitution failed to recognize in that great document God or the Christian religion simply because "we forgot it." Whether the convention forgot it or not, it is evident that the majority of the members of that body, and of every representative body which delivered any utterance or adopted any resolution that has been an important factor in our history, were God-fearing and Bible-loving men, who by their actions showed that they believed this government should be founded upon religious principles.

The American colonists were schooled in the faith and practice of the Protestant forms and ideas of religion, and had a profound conviction of the essential need of religion as the only true basis of civil government. They were also inspired with an earnest spirit of intellectual as well as religious liberty, notwithstanding they did not always act up to their convictions. The statesmen of the Continental Congress officially recognized the Christian religion and incorporated its principles into their legislative acts. The first act of that Congress, which met at Philadelphia, September 6, 1774, was the adoption of a resolution "that the Rev. Mr. Duché be desired to open Congress to-morrow morning with prayer, at Carpenter's Hall, at nine o'clock."

This interesting scene was thus described by Daniel Webster in the Senate:

At the meeting of the first Congress there was a doubt in the minds of many about the propriety of opening the session with prayer, and the reason assigned was, the great diversity of opinion and religious belief, until at last Mr. Samuel Adams, with his gray hairs hanging about his shoulders, and with an impressive venerableness now seldom to be met with (I suppose owing to different habits), rose in that assembly, and with the air of a perfect Puritan said, it did not become men professing to be Christian men, who had come together for solemn deliberation in the hour of their extremity, to say there was so wide a difference in their religious belief that they could not as one man bow the knee in prayer to the Almighty, whose advice and assistance they hoped to obtain; and, Independent as he was, and an enemy to all prelacy as he was known to be, he moved that Rev. Mr. Duché, of the Episcopal Church, should address the throne of grace in prayer. Mr. Duché read the Episcopal service of the Church of England; and then, as if moved by the occasion, he broke out into extemporaneous prayer; and those men who were about to resort to force to obtain their rights were moved to tears; and "floods of tears," he says, "ran down the cheeks of pacific Quakers, who formed a part of that interesting assembly." And "depend upon it," continues Mr. Webster, "where there is a spirit of Christianity there is a spirit which rises above form, above ceremonies, independent of sect or creed and the controversies of clashing doctrines."

The same Congress, by resolution, attended divine service in a body, and regarded the Bible as such a necessary possession of the people that on September 11, 1777, it directed the Committee of Commerce to import twenty thousand copies to supply the deficiency caused by the cutting off of the supply from London by the war. In 1781, when from the existence of the war no English Bible could be imported, and no one could tell how long the obstruction might continue, the subject of printing the Bible was presented to Congress. It was referred to a committee, which recommended an edition printed by Robert Aitken, and the Congress

Resolved, That the United States, in Congress assembled, highly approve the pious and laudable undertaking of Mr. Aitken as subservient to the interests of religion; and, being satisfied of the care and accuracy of the execution of the work, recommend this edition to the inhabitants of the United States.

This was the first Bible published in the English language having an American imprint.

The members of the convention which framed the Constitu-

tion, in 1787, were equally decided in expressing the dependence of this nation upon God for help and the Bible for guidance. The remarks of Benjamin Franklin, who has been and perhaps still is supposed by many to have been an atheist, are an illustration of a then prevalent feeling. The members of the convention were greatly perplexed at times by the difficulties which arose. On one of these occasions, June 28, 1787, when a "rupture appeared almost inevitable" over the question of the representation of the States in the Senate, Franklin, who was the most prominent and revered member of the body, arose and said:

The slow progress we have made, after four or five weeks' close attendance and continual reasoning with each other—our different sentiments on almost every question, several of the last producing as many nays as yeas—is, methinks, a melancholy proof of the imperfection of human understanding. . . . In this situation of this assembly, groping, as it were, in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened that we have not hitherto once thought of applying to the Father of lights to illuminate our understanding? In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayers in this room for the Divine protection. Our prayers were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend? Or do we imagine we no longer need his assistance? I have lived a long time, and the longer I live the more convincing proofs I see of this truth—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured in the sacred writings that except the Lord build the house they labor in vain that build it. I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little, partial, local interests; our projects will be confounded, and we ourselves become a reproach and byword down to future ages. And what is worse, mankind may hereafter, from this unfortunate circumstance, despair of establishing governments by human wisdom and leave it to chance, war, and conquest. I therefore beg leave to move that henceforth prayers imploring the assistance of Heaven and its blessings on our deliberations be held in this assembly every morning before we proceed to business.

His motion was adopted without a dissenting vote.

The influence of this speech and the action which followed it has been manifest in the practice of Congress and other legislative bodies in appointing chaplains to hold religious services to this day. Ordinarily this, to the average member of these bodies, is a perfunctory and unimpressive service, but in times of great national distress it is regarded as a proper as well as serious procedure.

The following language in the Farewell Address of George Washington doubtless expressed the general sentiment of the founders of the Republic, and should be frequently read and meditated upon by the American people:

> Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace out all their connections with public and private felicity. Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles. It is substantially true that virtue or morality is a necessary spring of popular government. The rule, indeed, extends with more or less force to every species of free government. Who that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric?

The foregoing facts of history indicate that the use of the Bible in the public schools has ever been in accord with the sentiments of the founders of the nation, many of whom were themselves religious men, and members of the Church. They looked upon this as a religious nation, and they expected the religion taught in the accepted version of the Bible of their day—which was that in universal use among Protestants at this time—to be the accepted principles of the people, and recognized in public institutions. Indeed, several of them expressly so declared themselves. Dr. Benjamin Rush, one of the most distinguished of the signers of the Declaration of Independence, was an earnest advocate of introducing and reading the Bible daily, as a common school-book, in all public schools and in every sem-

inary of learning. He began a paper on "The Bible as a Text-book" as follows:

Before I state my arguments in favor of teaching children to read by means of the Bible, I shall assume the five following propositions: 1. That Christianity is the only true and perfect religion, and that in proportion as mankind adopt its principles and obey its precepts they will be wise and happy. 2. That a better knowledge of this religion is to be acquired by reading the Bible than in any other way. 3. That the Bible contains more knowledge necessary to man in his present state than any other book in the world. 4. That knowledge is most durable, and religious instruction most useful, when imparted in early life. 5. That the Bible when not read in schools is seldom read in any subsequent period of life.

Governeur Morris, one of the foremost statesmen of the Revolution and the penman of the Constitution, was the American embassador to France during the reign of atheism in that country. He drew up a constitution for France, one article of which was as follows:

Religion is the solid basis of good morals; therefore education should teach the precepts of religion and the duties of man toward God. These duties are—internally, love and adoration; externally, devotion and obedience; therefore, provision should be made for worship as well as education. But each has a right to entire liberty as to religious opinions, for religion is the relation between God and man; therefore it is not within the reach of human authority.

To a French nobleman Mr. Morris wrote in 1792: "I believe that religion is the only solid basis of morals, and that morals are the only possible support of free governments."

While the fathers thus recognized the importance of the influence of religion in the government, they at the same time were determined that no Church, as such, should exercise any control whatever over the government, and that every person should be allowed to worship God as he pleased, or not worship him at all if he so desired. The first amendment to the Constitution, which declares "that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," was aimed at sectarianism and not at religion. This is shown by the practice of the government in the taking of oaths, appointment of chaplains, etc., and also in the public declarations of Washington, Adams, and Jefferson, and all their

successors in the presidency, of their dependence upon God for guidance in the performance of their responsible duties.

But Pharaohs have risen up who knew not Joseph. These are mainly free-thinking foreigners, who have never been able to appreciate the religious spirit of the fathers and the extent to which their faith in God and the teachings of the Bible influenced their actions; and Roman Catholics, who are largely, though with notable exceptions, controlled by a foreign potentate who, if he had had any interest in the struggle of the Americans for independence, would no doubt have exerted his influence against them, because of their Protestantism and love of religious as well as civil liberty. But for these two elements there would never have been any opposition to the use of the Bible in the public schools. The Roman Catholic Church has always, apparently, endeavored to keep its members in ignorance, and it has for this reason opposed the public schools. But Catholic laymen, realizing by association with Protestants the benefits of education, have persisted in sending their children to the public schools, despite the efforts of priests. The result has been a striking independence of thought in secular, and to some extent even in spiritual, matters. Intelligence and Roman Catholicism do not harmonize. This is illustrated in the history of the Reformation, and more recently in Italy and France. In saying this it is not intended to ignore the piety and liberalism of many Roman Catholics both among the clergy and the laity, some of whom have blessed the Church in the past, and others are to be found in it to-day.

There is but one means by which the Catholic children can be so trained that they will continue faithful and bigoted members of that Church—that is, by taking them or keeping them from the influence of the public schools, and educating them in denominational schools; but the Catholic parochial school is a menace to the country. In order to effect this the public school system must be broken up; for the parents will send their children to the best schools, and the public schools are undoubtedly superior to the parochial schools. An excuse for an attack upon them is found in the use of the "Protestant" Bible, as they call the Authorized Version, and in the demand for its exclusion. In this demand they are joined by all infidels and many Protestants, the former opposing the Bible be-

cause they object to its teachings, and the latter because they fear that the Roman Catholics will ultimately, through truckling politicians, obtain control of the public schools and will then require the children to read their version of the Bible and teach them Catholic doctrines as to religion and government. Failing to secure their desires they have demanded a share of the public school fund, upon the plea of unjust taxation, for the purpose of defraying the expenses of their denominational schools. In New York they have secured large appropriations for various denominational purposes, and small amounts for their schools; but their demands have been so strongly resisted by Protestants that politicians have not dared to grant as much as they evidently desire to in order to secure the Catholic vote. As early as 1823 the question of distributing the fund of the "New York Public School Society," which was formed for the education of the poor and neglected children of the city, and supported in part by the State, was raised by the application of the Bethel (Baptist) Church for a portion. The society opposed the application, as being fatal to the public school system and contrary to the object of the school fund, which was intended to promote not religious, but civil, education. The Episcopalians, the Methodists, the Baptists, and the Roman Catholics at that day applied for a participation in the fund; but it is said, "the report of the committee convinced every body of 'the impolicy and injustice of such a division except the Catholics.'"

The Catholics continued their application year after year, alleging, as a reason why they should be thus favored, the use of the Protestant version of the Bible. Finally, to conciliate them, the Public School Society agreed to strike out of the school-books all passages to which they objected, and proposed to have only such portions of the Holy Scriptures read as "are translated in the same way in the Protestant and Romish versions." But these concessions did not satisfy them. Their next movement was to have the school system so extended that "Ward Schools," "under the direction of officers chosen in each ward," could be formed. Under the competition with this system the Public School Society was compelled in 1853 to transfer its property to the Board of Education. This action was regarded as a Roman Catholic triumph. At that time,

says Dr. Dorchester, "the Bible had been excluded from more than eighty of the schools of New York city."

The warfare against the Bible in the schools was not confined to New York city, but extended to a number of the leading cities of the Union. At the present time in Washington City, D. C., the Bible is used at the opening exercises each morning, and the teachers are directed by the rules governing the schools to

> endeavor on all proper occasions to inculcate truthfulness, self-control, temperance, frugality, industry, obedience to parents, reverence for the aged, forbearance toward the weak, respect for the rights of others, politeness to all, kindness to animals, desire for knowledge, and obedience to the laws of God; but no teacher shall exercise any sectarian influence in the schools.

The schools of Brooklyn, N. Y., are opened in pursuance of an express rule of the Board of Education, which has been in force many years, and directs that "a portion of the Holy Scriptures shall be read aloud by one of the teachers in each department, without note or comment." In the schools of New York city the Bible is read by the principal at the opening exercises without comment. In Boston "the opening exercise in all the schools and in every class-room is the reading of a portion of Scripture without note or comment." In Newark, N. J., "it has always been and still is the custom to read the Bible at the opening exercises every morning in the day-schools, and at the close of the session in the evening schools." In the schools of Columbus, O., the Bible is generally used. If a teacher conscientiously objects to reading it to the scholars, however, he is not required to do so. There have been very few who objected. In Cleveland, O., the school board has never taken any action upon the reading of the Scripture, and the teachers may use their pleasure in the matter. In Pittsburg, the sub-district boards generally require the schools to be opened with the reading of the Scriptures, but there are schools in which they are not read. In Minneapolis, Minn., the reading of the Bible was prohibited in 1874, but was subsequently permitted, and it is now read to some extent. The Bible is also read, usually without note or comment, in the schools of Philadelphia, Baltimore, Charleston, S. C., Indianapolis, Ind., and Louisville, Ky. It is not read in the schools of Chicago,

Cincinnati, St. Louis, Detroit, Milwaukee, San Francisco, New Orleans, and Atlanta, Ga. In Cincinnati it is positively prohibited under the following rule, adopted November 1, 1869:

> Religious instruction and the reading of religious books, including the Holy Bible, are prohibited in the Common Schools of Cincinnati, it being the true object and intent of this rule to allow the children of the parents of all sects and opinions in matters of faith and worship to enjoy alike the benefits of the common school fund.

In Detroit, "many years ago it was in general use; but it was always a source of trouble, and one school after another laid it aside. It has not been in use at all for at least ten years."

Almost without exception the public schools in the rural districts are opened with some form of religious exercises—usually the reading of a passage from the Scriptures and the recitation of the Lord's Prayer in concert. That the Bible has not been excluded from these schools is doubtless due to the predominance of native Americans and of American ideas as to religion and morals. Including both city and country districts, the Bible is read in about four fifths of the schools of the land.

But while the Bible has been excluded from many schools, instruction in Scripture morality is not neglected. The necessity for moral instruction is so manifest that it is required by nearly all school boards, even in those cities where the Bible is not read. The apparent decline in many places in the morals of the children attending the schools is doubtless mainly due to home influences, the parents of this generation not being as strict as their parents were, and association in tenement houses and elsewhere with all classes of debased men, women, and children who have immigrated to this country and brought with them the irreligious ideas and immoral customs and habits of their degraded European homes.

There are several methods by which moral instruction is imparted. In many schools the teachers frequently give short talks on morals, and have the children memorize and recite selections from various authors. A number of books containing suitable selections for this purpose have been prepared, and are in quite general use. Among these are Peaslee's *Graded Selections*, and Northend and Carleton's *Choice*

Thoughts and *Memory Gems.* The moral precepts of these books, as well as those laid down in Gow's *Primer of Politeness* and *Morals and Manners*, are based upon the Bible, and in some of them are presented in Bible language. The selections also teach the children about God and their duty to love and obey him.

There are also two volumes more recently issued, containing extracts and quotations similar in character, which commend themselves to public favor—*Excellent Quotations for Home and School*, by Julia B. Hoitt, deputy superintendent of instruction in California, and *A Primer of Memory Gems*, by George W. Hoss, teacher of Elocution, Oratory, and English Classics in Baker University. Milton's mind, stored in youth with just such thoughts from the Greek and Roman classics, was able in the days of his blindness to reproduce them, skillfully rewrought and combined, in *Paradise Lost* and *Samson Agonistes.*

The school readers also contain a number of such selections. During a careful examination of the seven readers in most general use—McGuffey's, Appleton's, Swinton's, Barnes's, Harper's, and the Franklin and Monroe Readers, a number of selections were found which expressly or indirectly teach the children that there is a God, and that they should keep his commandments. In the McGuffey and the Appleton Readers, which are more extensively used than the others, such selections were especially numerous. Among the selections in the McGuffey Readers were the larger part of Christ's Sermon on the Mount, selections from the Psalms, a story entitled "Respect for the Sabbath Rewarded," a story entitled "The Righteous Never Forsaken," a selection teaching that "religion is the only basis of society," Paul's speech on Mars' Hill, and a selection on the observance of the Sabbath. The Appleton Readers contain various selections from the Bible, among which are a number of the Psalms, the parable of the prodigal son, the twelfth chapter of Ecclesiastes, Christ's parable of the talents, portions of the Sermon on the Mount, and several selections from *Pilgrim's Progress*, besides stories, poems, etc., of a religious character. Schools using such books are not "godless schools."

The feeling that the children in the public schools should

be given instruction in scriptural morality is almost universal among public school teachers; but in view of the seeming intention of the Romanists either to control the schools or destroy them, if possible, there is much difference of opinion as to how this instruction should be given. Many sincere Christian teachers believe that really more effective work can be done if the reading of the Scripture "without note or comment" is not required, but that instead there be no rule, and the matter be left to their option. The effect of the exercise largely depends upon the teacher, one conducting it in such manner that the children will be reverently impressed by it, while another may cause them to look with contempt upon holy things.

As a class, school teachers are devoted to their work, and they regard with anxiety the possibility of the schools coming under the control of the Romish Church. They know, too, better than many persons who get more excited over the matter, the immense power of the Catholic vote in politics. This vote can be controlled as that of no Protestant Church can be, and for a time at least it can be used with powerful effect. And many politicians will yield to any demands in order to secure it for their personal benefit. It is not probable that the American people will permit it to retain power many years, but while its power lasts it may secure concessions and be granted favors that cannot be recalled. The school board of Cincinnati was in the control of the Catholics for several years, and the city is yet bearing the burdens then imposed in the interest of the Romish Church. There came, however, a reaction, and its power has been so weakened that a prominent educator of the city recently said that he believed if some teachers were to begin the reading of the Scriptures at the opening of the schools no objection would be made to it.

The strength of the Catholic opposition to the public schools should not be measured by the opposition to the Bible. Probably half of those who oppose its use are infidels and Protestants who do so to keep the hands of the Catholics off the schools altogether, and would gladly vote with others for an amendment to their State Constitution entirely prohibiting sectarian control of the public schools in any form or the sectarian distribution of the public funds. The American press

and people will protect this bulwark of our liberties from destruction.

It is possible, and, indeed, seems probable, that in most of the cities where the foreign element is in the majority the Bible will be permanently excluded from the public schools, or, at least, until immigration is restricted In that event it will probably be restored, as the children of the second and third generations from foreign parents become so imbued with American ideas of religion and morals that, unless atheists, they appreciate the importance of Bible instruction.

In some places, where the foreign element is not so strong, and where the Roman Catholics are yet able to influence the politicians, there is a disposition to compromise on the use of the Bible by the adoption of a volume of selections from the Bible that cannot reasonably be objected to by any Church or citizen who believes in the moral law as laid down in the Bible. Rev. E. D. Morris, D.D., LL.D., of Lane Seminary, Cincinnati, has prepared such a volume, which is used in several of the schools of Columbus, O., and in other places.

While it is not probable that the Catholics will secure control of the public schools, there are numerous evidences that they are making renewed efforts to do so. Former plans having failed, they are now seeking to get a foothold by leasing for parochial schools rooms in public school buildings made vacant by the withdrawal of Catholic children. They have done this not only in Pittsburg, and perhaps a few other cities, but it has come to light that they are pursuing the same policy in villages. The friends of the public school system must be constantly on the watch. Eternal vigilance is the price of this cheap defense of the Republic as well as of Liberty.

David D Thompson

Art. VII.—BAPTISM FOR THE DEAD.

In verse 29 of the fifteenth chapter of First Corinthians the apostle Paul, descending from the height of his argument in the five preceding verses, in which digression he had compassed with nervous thought the final cause of Christ's resurrection, turns directly to his opponents and addresses them with an *argumentum ad hominem* in the following words: Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν—"Else what shall they do which are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?" (Rev. Ver.)

The question which has been propounded again and again is: What did the apostle mean? As we all know, numerous theories have been submitted, but somehow they all seem to be either false to history or foreign to the logic of the apostle in this great chapter. Dr. Adam Clarke considered this verse to be the most difficult verse in the entire New Testament, and no one, we presume, will feel disposed to question this judgment who has ever attempted a solution of the passage, or in his researches has looked into the long list of opposing exegetes in Pool's *Synopsis*, or in other works, as Wolfe's or De Wette's or Meyer's Commentaries. That it is difficult, the number of different interpretations is sufficient evidence. The present attempt to elucidate the apostle's meaning, then, is not made in total ignorance of the peculiar difficulties to be overcome, nor of the failures of many learned and ingenious critics. It is not at all improbable, however, that greater difficulties have been forced by these very critics into the passage than can be found in the bare text itself.

Some interpreters (Adam Clarke, Rosenmüller, and Robinson among others) explain the verse by taking βαπτιζόμενοι in a metaphorical sense, signifying "immersed in sufferings," "overwhelmed in calamities," "a baptism of blood," etc. But (1) there is no term here denoting suffering, although Dr. Clarke says that "βαπτίζεσθαι, *to be baptized*, was used to express *being put to a violent death*," and quotes in proof several instances of its use in that sense. That βαπτίζεσθαι, with indirect allusion to the sacred rite of baptism, as Robinson says

(*N. T. Lex., sub voc.*), may have that signification (Matt. xx, 22, 23, Mark x, 38, 39) is well understood, but none of the passages quoted by the famous exegete are parallel to this passage, nor are any of them suggestive of a similar meaning. Dr. J. F. von Flatt (*Briefe Pauli an die Corinthier*), after stating that *βαπτίζεσθαι* may have the figurative signification "to suffer," "to be immersed in suffering," also refers to Mark x, 39, Luke xii, 50, and also quotes from Josephus *de Bello Jud.*, l. iv, c. 3, § 3, the words *ἐ βαπτισαν τὴν πὸλιν*. But the being baptized with a baptism, or the baptizing of a city, are altogether different ideas from being *baptized for a thing*.

2. The references to the figurative use of *βαπτίζεσθαι* in the above passages are made on the assumption that the apostle himself, in this passage, uses the term in that sense. But that he does so is the thing to be proved; it is the very question at issue. It is a canon of correct interpretation that a figurative signification is not to be attached to words the literal rendering of which makes good sense. Now, if we apply this rule to the passage in question we will see that there is no good reason why we should suppose that the apostle employed figurative language. If we do so interpret him we make him unnecessarily tautological, for in the very next verse (verse 30) he asks, "And why stand we in jeopardy every hour?" The "we" does not indicate a distinction between the apostles and their helpers and the laity in the Church, nor between those of long standing in the Church and the *οἱ βαπτιζόμενοι*, those just coming in, for the new believers are in as much danger as the old members; nor does it refer to the apostle himself, for he afterward speaks of his own danger in verses 31, 32. The "we" includes the entire Church of Christ, the whole body of believers. Now, it is not at all probable that the apostle would say the same thing twice over in such immediate connection. On the contrary, the form of the question, "And why stand we in jeopardy every hour?" shows clearly that the idea of suffering or calamity is an entirely new element in the argument, and not one that has been used heretofore. "What shall they do who are being baptized for the dead?" and "Why do we stand in jeopardy every hour?" are the two arguments contained in verses 28, 30. That they are two and not one, and that they are not identical, seems clear enough.

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3. Then, again, there is no reason to suppose that the apostle did not refer literally to the Christian rite of baptism. The burden of the apostolic preaching was Jesus and the resurrection, and when men believed in the word which was spoken to them they were baptized into that faith. Hence the apostle could point to baptism, and as included therein the confession of faith, and most pertinently ask his opponents to define for him the significance or the value of baptism *if there was no resurrection of the dead.*

Other interpreters (as Alford, Hodge, Meyer) infer from the passage an allusion to a supposed fact that Christians sometimes presented themselves for baptism in behalf of believers who had died unbaptized. Thus Meyer:

> It must have been something not wholly unusual in the apostolic Church, familiarity with which on the part of the readers is here taken for granted, that persons had themselves baptized once more for the benefit (*ὑπέρ*) of people who had died *unbaptized* but *already believing*, in the persuasion that this would be counted to them as their own baptism.*

De Wette is of the same opinion, and renders *ὑπέρ τῶν νεκρῶν* by *für die* (*anstatt der*) *Todten*, *instead of the dead.* Olshausen also renders in like manner. For this view it would be difficult to find either well-grounded philological or historical proofs, or any proofs that, tested by the Scriptures, will be conclusive. It is altogether arbitrary, we think, to take for granted that the apostle wrote *ὑπέρ* for *ἀντί.* In all his writings Paul employs *ἀντί* only seven times; but, after making all possible allowances for diversity of opinion, we number over seventy instances in which *ὑπέρ* occurs in its regular sense. In Philem. 13 *ὑπέρ* is used for *ἀντί—ἵνα ὑπέρ σοῦ μοι διακονῇ, that he might minister to me for thee;* but this use of *huper* is rare, its usual significance being *for the sake of* rather than *instead of.* There is no historical ground for the view adopted by Meyer and De Wette and Olshausen and many others. That such a superstition as vicarious baptism was practiced by some heretical sects at the close of the first century is no proof that it was derived by them from apostolic times, as is supposed by the above exegetes, who rely mainly upon two passages in Tertullian for this proof.

* *Com., in loc.*

But inasmuch as "some are baptized for the dead," we will see whether there be good reason for this. Now, it is certain that they adopted this [practice] with such a presumption as made them suppose that the vicarious baptism [in question] would be beneficial to the flesh of another in anticipation of the resurrection; for unless it were a bodily [resurrection] there would be no pledge secured by this process of a corporeal baptism.*

Again, in his work *Anti-Marcion*, quoting the apostle in 1 Cor. xv, 29, he says:

"What," asks he, "shall they do who are baptized for the dead if the dead rise not?" Now never mind that practice [whatever it may have been]. The Februarian lustrations will perhaps answer him [quite as well] by praying for the dead. Do not then suppose that the apostle here indicates some new [god as the] author and advocate of [this baptism for the dead. His only aim in alluding to it was] that he might all the more fiercely insist upon the resurrection of the body, in proportion as they who were vainly baptized for the dead resorted to the practice from their belief of [such] a resurrection.

These are the passages to which commentators refer. But, as Neander says, † "Tertullian has been erroneously cited." Tertullian does not know any thing more of the real existence of a sect in the apostle's day practicing baptism for the dead than those who quote him. Nor does he say that such a custom was in vogue at that time; he merely argues on what Paul wrote in 1 Cor. xv, 29; and in his work *Against Marcion* he only refers to the same purpose, not mentioning any knowledge which he himself might have had that such a rite was ever practiced. His reference to the Kalendæ Februariæ, or the Lupercalia is of no importance, except as it may be used to confuse the subject.

In addition to this historical difficulty it seems very improbable, to say the least, taking the doctrinal characteristics of the apostle into consideration, that he would dignify or even recognize such an absurd anti-Christian practice, even as an illustration, without some word of disapproval.‡ That he ever did condemn the "senseless custom," granting its existence, we

* *De Res. Car.* (*Ante. Nic. Lib.*) † *Planting and Training*, p. 163.

‡ "Es ist eine *argumentum ad hominem*, ein Berufung auf den herschenden Glauben; wobei nur das Schwierigkeit macht, das den Ap. diessen widersinningen, Gebrauch gebilgt. Zu haben scheint, dass er ihn wenigstens nicht tadelt."—De Wette, *Kurze Erklärung den Briefe an die Cor.*

have not a shadow of evidence, although Meyer is confident that he did. He says:

> For to assume with Baumgarten-Crusius (Dogmengesch., ii, p. 313) that he himself had never at all disapproved of the *βαπτίζεσθαι ὑπὲρ τῶν νεκρῶν*, or to place with Rückert the vicarious baptism in the same line with the vicarious death of Christ, is to stand in the very teeth of the fundamental doctrine of the Pauline gospel—that of faith as the subjective ethical *causa mediaus* of salvation.

But it is in this position that the defenders of the vicarious baptism theory stand, because there is no evidence of Paul's condemnation of the practice; and instead of its being an assumption to say that he did not condemn the practice, it is, in absence of any evidence to the contrary, an arbitrary assumption to say that he did. Finally, Dr. Whedon, after stating that "There is no reason to believe, *outside of the passage itself*, that any such practice existed in the apostolic Church," goes on to show in his own clear way that a "sudden and transient interpolation of heretical performers of a superstitious rite" is not only incredible, but totally destructive to the apostle's argument, as it certainly would be if his opponents would think it wise to make a reply. Another theory is, that the apostle alluded to a practice of administering the rite of baptism to candidates over the graves of the dead. Luther translated *ὑπὲρ τῶν νεκρῶν* by *über den Todten*, supposing doubtless that some such allusion had been made. But "*ὑπὲρ in ortlicher Bedeutung kommt im N. T. nicht vor*," says De Wette, who so understands Luther's translation; and Meyer, with numbers of others, observes that "huper with the genitive in the local sense of *over* is foreign to the New Testament."

This theory also is wanting in historical support. There is nothing in the *Didache* suggestive of such a custom, nor do we find any thing in Clement, the supposed contemporary of the author or authors of the "Teaching." Eusebius, indeed,* who is often referred to in this case, quoting from an encyclical letter to the Church at Smyrna, concerning the martyrdom of Polycarp, writes:

> Thus, at last taking up his bones, more valuable than precious stones, and more tried than gold, we deposited them where it

* *Hist.*, iv, 15.

was proper they should be. Then also, as far as we can, the Lord will grant us to collect and celebrate the natal day of his martyrdom in joy and gladness, both in commemoration of those who finished their contest before, and to exercise and prepare those that shall come after.

This is the only historical reference quoted in favor of the notion that while the apostles were yet alive Christians were sometimes baptized over the graves of the martyrs. If such was the case there certainly would be something dramatic both in the mode of the baptism and in the force of the words, "*Why are they then baptized over the dead?*" But the cold fact is, Eusebius is not speaking of baptism at all. Building churches or shrines over the graves of the martyrs and baptizing believers over these graves are altogether different matters. Both are post-apostolic, if the latter ever actually occurred.

The meaning of the apostle in this obscure text may be apprehended, we think, by the following paraphrase of the argument. We begin at verse 12:

But if Christ is preached as having been raised from the dead, how say some among you that there is no resurrection of the dead? Now, if there is no resurrection of the dead, then not even has Christ been raised. But if Christ is not risen our preaching is void, and so also is your faith. Besides this we are found false witnesses against God, because we have testified concerning him that he raised up Christ, whom he did not raise up if it is true that the dead are not raised. For necessarily, if the dead are not raised, then Christ, who died and was buried, has not been raised. Further, if Christ has not been raised your faith is deceptive, you are yet in your sins; then those also who have fallen asleep in Christ have perished, (*for the Christ they believed in is a dead Christ, if the dead rise not,*) and if in this life we have hope in Christ only, (and he being now, according to your reasoning, a dead Christ,) then we are of all men the most pitiable. But now Christ has been raised from the dead, the first-fruits of those having fallen asleep. . . . If this is not so, what shall they do who are being baptized with reference to the dead? If, to sum up the whole matter, the dead are not raised why are they (living believers) then baptized for the (hope of the) dead? Of what possible significance to them can baptism be? And further, why are *we* in peril all the time? I solemnly declare to you, brethren, by that glorying which I have of you in Christ Jesus our Lord, I die daily. If, as men do, I fought in the arena at Ephesus, of what good is it to me? If the dead rise not let us eat and drink, for to-morrow we die.

Such appears to be the argument of the apostle. Some in the Corinthian Church had affirmed in a general way that there was no resurrection of the dead. The apostle saw at once that a denial of the resurrection of the dead necessarily involved a denial of Christ's resurrection, and so he proceeds to show the absurdity of their faith in a dead Christ, and in the preaching of men who had falsely attributed an extraordinary act to God which he did not do. From this he goes on to show in the most logical manner that expectation of salvation in such a false gospel was wretchedly absurd, and that, according to their premise, all who had died professing faith in a risen Redeemer had been the victims of a cruel delusion—that instead of obtaining everlasting life they had really perished. And so he says, here bringing his argument straight home to the reason of his opponents, If all have perished who have died in this faith why do you baptize for them? Why baptize at all? Of what possible significance as to the future can this rite or any rite of Christianity be? For, if your denial is correct, in what does Christianity excel heathenism or Judaism? If in this life we have hope in Christ only as our Redeemer, *and he is dead*, then, because of what we have to endure for the sake of this delusion, and from the fact that we know the worthlessness of all other religions, thus being left without any hope, we are of all men the most miserable. But Christ *is not dead;* he is risen, and baptism in his name and in his Gospel is not a baptism for the *dead*, but a baptism for the *living*.

This we think is the meaning of the apostle. It involves none of the philological and historical difficulties of the far-fetched theories we have noticed, and that it may be sustained by the closest examination of the original we will now endeavor to show.

Ἐπεὶ τί ποιήσουσιν. With the causal conjunction ἐπεὶ the apostle resumes the line of thought which he had dropped at verse 23, or at verse 18, and not at verse 20, or 16, as some have it, and ἐπεὶ τί ποιή. may be rendered, "Since if this [what he dropped at verse 23] is not the case, what shall they do," etc. So Bloomfield, who says, "At ἐπεὶ there is an ellipsis of ἄλλως, since [otherwise, that is, if that were not the case, that is, if there were no resurrection]." The Vulgate reads, *Alioquin quid faciunt*, etc., but *quoniam* is perhaps a better equivalent of the causal sense of επει than *alioquin*.

Ποιήσουσιν. Ποιέν is not to be understood here in its primary sense, but in its secondary meaning of "*To do*, rather with the notion of a continued than of a completed action, and so . . . like πράσσειν."—*Liddell and Scott.* The intransitive signification of πράσσειν is, "*To be in a certain state or condition, to face so and so.*" Eph. vi, 21. The idea of the apostle is not what those being baptized shall do (make, accomplish, produce, or act), but what mental or spiritual condition will they find themselves in in relation to Christian baptism, and as involved therein, to Christian truth, if there is no resurrection of the dead. If the dead rise not, baptism has no significance; faith in Christ is worthless. How can you extricate yourselves from the terrible dilemma which inevitably results from a denial of the resurrection?

Ὑπὲρ τῶν νεκρῶν. The force of the preposition here is one of the disputed points, since upon its signification the whole question may be said to turn. We have shown that it does not have the sense of *over*, and also that it cannot be taken for ἀντί. The usual signification of ὑπὲρ with the genitive is, "In behalf of, with reference to, for the sake of," Rom. xv, 8; 2 Cor. xii, 19; Acts v, 41; 1 Cor. xv, 3; 2 Cor. viii, 23; 2 Thess. ii, 1; ὑπὲρ τῆς παρουσίας τοῦ Κυρίου, *with respect to the coming of the Lord.* And the meaning of ὑπὲρ here is, we think, "concerning," "with reference to," "with respect to." What shall they do who are being baptized with reference to, or respect to, the dead? that is, to the hope or the fact of their resurrection, as in nearly all the above references. For instance, Rom. xv, 8, ὑπὲρ ἀληθείας Θεοῦ, *in behalf of, or for the sake of, the truth of God*, that is, *to confirm his promises;* Acts v, 41, ὑπὲρ τοῦ ὀνόματος, *on account of the Name*, or *in behalf of the Name*, that is, "to glorify it;" and so of the rest of the passages.

Τῶν νεκρῶν. There is no reason why this should be taken in a figurative sense. It is used literally throughout the chapter, and should be so understood here. In this Greek plural with the article we have strong proof of the correctness of our view. The article is generic, so that νεκρῶν is not of particular individuals, but of all the dead, *and that includes the Lord Jesus*, since if the dead rise not, and that is assumed, *he* is not risen. Paul will not admit an exception in the case of Jesus, whether his opposers have been willing to do so or not.

They have affirmed that the dead rise not, and to that postulate with inexorable rigor the keen logician holds them; nor will he by any concession make a way for them to escape from its consequences. Meyer says: "Christ cannot be designated as *νεκρός*. But the fact that *he is a dead Christ* if the dead rise not is the very core of the apostle's argument, and it is to that crushing conclusion that he unrelentingly holds his opponents.

Εἰ ὅλως, *κ.τ.λ.* "If in one word," "if, to sum up;" Meyer renders, "if universally." The Vulgate reads "*si omnino*," etc., which is much better than either of our versions, the Authorized or the Revised. The adverb ὅλως is not displaced, and it has an exact equivalent in *omnino*. The sense of the passage is, "*If, in a word*," or, "*If, to sum up all that has been said*, the dead rise not, then," etc.

In our examination of this difficult passage of Holy Scripture we have shown: 1. That *βαπτίζομενοι* is to be taken in a literal and not in a metaphorical sense. 2. That *ὑπὲρ* is not to be taken for *ἀντί*, but in its usual signification, with the genitive of "*in behalf of*," "*with reference or respect to.*" 3. That *τῶν νεκρῶν* is to be understood literally and not figuratively, and that it includes the Lord Jesus according to the logical deductions of the apostle from the major premise of his opponents. Our understanding, then, of the whole matter is this: The converts of the apostles were baptized into the belief in Christ Jesus and the resurrection. For them afterward to deny the fundamental fact of the resurrection was to deny all that they had professed in baptism, and to destroy all hopes of redemption in Christ Jesus. Hence the apostle appeals to the meaning of Christian baptism, which is being administered, and closes the controversy by showing that the baptism which they received and which others were receiving is in no sense a baptism for the dead, but a baptism for the LIVING, since Christ is not dead but is risen, and hath sat down at the right hand of the Majesty on high: "and as by Adam all die, so by Christ will all be restored to life, each one in his own rank, Christ a first-fruit, afterward those who are Christ's at his APPEARING."

R. J. Cooke.

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

While the Old Testament is plethoric in Messianic hints, which Rabbi Hillel declared to be fulfilled in Hezekiah, but whom Rav Joseph contradicted by a quotation from Zechariah, it is unwise to claim that every historical event recorded in its pages is of typical significance, and that every statement or truth that can be interpreted in favor of the Christian view should be so construed, though it may be evident that such use of it was not in the mind of the author, and not even remotely in the mind of God. In their eagerness to convince the Jews that Jesus was the Messiah by establishing his Davidic lineage, commentators have urged an exegetical construction of many passages and chapters that is contrary to the historical spirit, the geographical setting, the inductive meaning, and the prophetical sense of the same. As the transparent references to the divine Comer are numerous enough for the purpose, the resort to forced interpretations and many-sided inferences excite a suspicion of the direct evidences offered, and alienate those whom it is proposed to reclaim to the truth. The Levitical system of sacrifices, the Christological elements in the Psalms, the pure Messiahism in Isaiah, Daniel, Haggai, Joel, Micah, and Malachi, and the whole outlook of the Old Testament period, unite in affirming an unanswerable fulfillment in the Son of Mary. To go outside of these in search of absolute foreshadowings is to travel into uncertainty, and to assert that other writers are equally Messianic is to mislead the inquirer after truth and jeopardize the faith already secured. Neither Zephaniah, Nahum, Amos, Hosea, Esther, nor Ezra should be tortured into teachers of New Testament Messiahism, tracings of which in their writings are exceedingly obscure, if they are to be found at all; and to base the Christian doctrine upon them is to invite attack, if not defeat. The inferences that the shrewd exegete draws from the dark sayings and obscure teachings in behalf of the doctrine can only be conjectural, which in a matter of such transcendent import is more of a mockery than an assurance. Confine the Messianic prophecies to those that are clearly outspoken, that chagrined the Talmudists and startle the Jews of to-day when they study them, that Christ and the apostles quoted as bearing upon the subject, and that the average mind will detect equally with the scholar, and faith in them will be established, and Israel will be won to the worship of Him whom, unknown as the Prince of Glory, they with ruthless hands destroyed.

Exegesis: Hebrews xii, 16, 17: "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing

[from Isaac], he was rejected: for he found no place of repentance [not in himself, for Esau did repent, but in Isaac], though he sought it carefully with tears." Esau's tearful repentance did not change the decree of rejection of the unchangeable Isaac, and he therefore lost both birthright and primal blessing. So in the great day to come the sinner's plea for a reversal of divine judgment will not avail, the woe of eternal perdition abiding with him forever. This is the death-stroke of the doctrine of *post-mortem* probation. Bishop J. N. FitzGerald has discovered in this vein the argument that silences the Andover speculatists.

The amenability of heathen converts to the rules and refinements of Christian civilization cannot be strongly urged in communities where such civilization does not exist. Time must be allowed for the cultivation and observance of the minor morals; and then we must subtract from our demand of conformity to our standards all social habits and customs that, harmless in themselves and different from ours, are the outgrowth of climate, religion, family laws, and that native spirit which is ineradicable. When, however, a distinctive ethical habit or condition, or a religious belief or truth, is in the scale, the balance of weight must be given in favor of a true ethics and of the true religion. Hence a polygamist in pagan lands should be required to forsake his polygamous relations before he should enter into full fellowship with the Church. If the heathen is a criminal, or a violator of divine law in any form, or to any degree, though upheld in such violation by native feeling or legislation, the prerequisite to honorable standing in the Church should be a removal of the impediment and a disavowal of all sin. This is necessary to the moral discipline of the people, and to an exhibition of what the Gospel teaches, and what it can do in hearts defiled by sin. The conditions of salvation are the same every-where, and while it may be difficult to enforce them in some pagan countries it should be done, or the Gospel will be of none effect. The recommendation of the Lambeth encyclical letter, that heathen polygamists espousing the religion of Christ should not be admitted to baptism until they will accept the law of Christ, is timely and wise. The enforcement of it means a strike at the foundations of polygamous heathendom; and if the Gospel is to have free course throughout the world it must strike down all abominations and lift up the ensign of purity before the nations.

That the theater flourishes in America is no proof that the dramatic art is improving, or that there is any demand for its purification. The claim that the modern actor is above impeachment, and that the moral tone of the stage is superior to what it was one hundred years ago, is not sustained by the testimony of theatrical critics or observers of the influence of the drama. Mr. Clement Scott, for twenty-five years a London dramatic editor, pronounces the stage as unsafe for pure women and as the source of ruinous temptations to actors, managers, and people, as much now as ever. On the other hand, Mr. Irving, too enthusiastic to be reliable, exonerates

the stage from corruption and pronounces the drama the greatest moral reformer of the age. The combined influence of poetry, music, and painting does not, in his biased judgment, equal the educational and reformatory work of the theater; but to such a wide-sweeping statement even the conservative English press dissents. That the age needs a vitalizer goes without sending; but that the drama is the remedy for its barbarism is an item of news. It may be that the school and the Church are not as aggressive against the immoralities as their commission requires; but we are not ready to believe that Edwin Booth, E. H. Sothern, Lawrence Barrett, Miss Fanny Davenport, Miss Rose Coghlan, and Mme. Modjeska, or Mr. Irving, with all his better adjuncts, can refine society and eliminate its evil tendency. It is not by comedy or tragedy, by such plays as "Fritz in a Mad-House," "A Brass Monkey," "A Sad Coquette," "Under the Gaslight," "A Legal Wreck," or "La Dame aux Camellias," that either players or audience will be advanced in self-respect or be nourished with an aspiration for the good and the true. The sensuous and sensual are in combination in nearly every play, and but deepen the intensity of the physical life, the intellectual and the moral being unaffected except as they are silenced into insensibility of noble passion and high achievement. Mr. Irving is an idealist, and the drama is a phantom of idealism.

In suggesting a new, or revised, Methodist Catechism, we echo the sentiment of many who are familiar with the defects and the working value of the old and unused book of questions and answers relating to the history, doctrines, and usages of the Methodist Episcopal Church. It is not enough to say that, like the Westminster Catechism, ours should stand as a monument of unchangeable Wesleyan theology, to be handed down to the generations; for whatever excellence or demerit the Calvinistic book may have, we cannot claim an approach to perfection for ours, either in the questions or answers; and a revision is imperative if it shall exert any well-defined educational influence on the youthful mind of the Church. Such questions as "Who made you?" "Was the body of man created mortal?" "Was man created good?" and such statements as the Holy Ghost "framed the human nature of Christ," and "All mankind being born in sin are by nature under the wrath of God," are misleading in meaning, or too metaphysical in form, or too inelegantly couched, or too theologically inaccurate and harmful. No revision has occurred since 1852. Practically, the Catechism has fallen into "innocuous desuetude," a state somewhat alarming if catechetical instruction be considered a desideratum. In some churches and schools the *Light to the Path*, by Dr. Joseph Longking, a compend of Bible teaching concerning God and the creation, fall, and restoration, and in others, *Studies in Christian Doctrine*, by the Rev. George A. Hubbell, have superseded the almost functionless Catechism. A few extracts from it in the *Sunday-School Journal* will not save it from final oblivion. It is true that only by an act of the General Conference can a revision be authorized; but in the meantime certain

pedagogues might be at work with something to propose four years hence which will relieve the Church of an anxiety it ought not to bear, and our standard Catechism of a ban entirely unnecessary and injurious.

Great authors usually acquire their reputation from one of many books that they write. Mrs. H. B. Stowe, the writer of *Uncle Tom's Cabin*, added nothing to her fame by subsequent works; Sir Walter Scott never excelled *Ivanhoe;* Francis Bacon surpassed himself in *Novum Organum;* Plato reached the highest water-mark in the *Republic;* Victor Hugo crystallized in *Les Misérables;* Shakespeare's maximum is *King Lear;* Darwin's *Descent of Man* is his greatest work; Daniel Webster's peerless argument was that in the Stephen Girard will case; Carlyle's *Sartor Resartus*, the earliest, was his profoundest, book; Dean Stanley is at the top in *History of the Jewish Church;* Taine in *English Literature;* Janet in *Final Causes;* Bushnell in *The Vicarious Sacrifice;* Macaulay in his *History of England;* Owen Meredith in *Lucille;* General Lew Wallace in *Ben-Hur*, and Swedenborg in *True Christian Religion.* The inspired penmen are under the rule of limitation. Genesis is the preferred book of Moses; Isaiah's prophecies are superior to his biographies; the Epistle to the Romans is the masterpiece of Paul; John eclipses himself in his gospel; and the Sermon on the Mount is esteemed the richest and completest of the Master's ethical and religious accents. Why is this? Certainly not because of exhausted ability, or disuse of power, or lethargy of effort, for mind enlarges by achievement. If the explanation lies not in non-fecundity of mind, or fixed horizon of subject, or the hedge of the world, it must be found in a law of compensation that permits but the single enduring success to one life. Yet the last hypothesis is cloudy with pessimism.

The arraignment of the respective books of the Old Testament, in particular by Rationalists, has developed a surprising amount of scholarship both in the attack and the defense. In addition to their rejection of the Mosaic authorship of the Pentateuch, it is held by many critics that nearly all the so-called books are incomplete and fragmentary, and therefore unreliable except in general teaching. Eichhorn pronounces Haggai a fragment; Knobel believes that portions of the original of Micah were lost in the prophet's day; Bauer attributes the second part of Isaiah to a later editor; De Wette denies the authenticity of Daniel; Gesenius judges that Jonah was written before the exile, while Jahn postpones its composition to a post-exilian period; Job was written by Moses or Hezekiah; Ezra was made up by several prophets; Obadiah borrowed from Jeremiah, or Jeremiah from Obadiah; and the Book of Jasher (Josh. x. 13), supposed to contain an accurate chronicle of Jewish history, perished perhaps long before the canon closed. To some of the allegations there is a plausibility that is fascinating, as the fragmentary character of some of the documents; but this is not fatal to the teaching or design of the document. The four gospels are without doubt the fragments of com-

plete biographies, written or unwritten, but this makes not against their authenticity, genuineness, or credibility. The Bible is to be judged, not by what it omits, but by what it contains; and, if it contain all needed truth, it is little matter in what form the truth appears, or whether its vehicle is old, broken, without polish, and insufficient for the strain of criticism, or beauteous, strong, radiant, and perfect. It is confessed that the Masoretic text from which the Old Testament has been translated is imperfect, and in the light of modern scholarship an improved interpretation is possible; but a new translation of the Hebrew, a re-arrangement of the order of the books, and an assignment to them of proper authorship so far as is known, as has been recently done by Professor Graetz, of Breslau, while necessary to overcome the cynicism of the Rationalist, will not result in the modification of any doctrine, the announcement of any new truth, the confirmation of any historic incident, or in the more than possible illumination of some obscurity upon which neither faith nor knowledge rests. The Rationalist has attacked but the form of truth; the truth remains.

The reader cannot fail to observe the addition of another department to the *Review*, which we have been assured in advance is a great *desideratum*. "The Arena" affords space for brief scholarly discussion and criticism of live subjects by live men, or is a supplement of the larger department of contributions. He who can say something within the limit of two hundred words to the edification of the Church is invited to forward the mental product, subject to our rules for the admission of articles. The *fac-simile* signature of writers of published articles is also a noteworthy though minor feature, for the first time introduced into the *Review*. Other changes in arrangement will be recognized without mention. Our purpose is to provide a symposium for nearly every issue which will be adapted to all classes of readers. This is new to the *Review*. As the January number contains all the departmental and other changes contemplated by the editor he sends it forth with the hope that as it is considered by its patrons, both ministers and laymen, they will be able to approve its supervision and enjoy its contents. In general, the outside denominational press of the country have extended us a fraternal hand, unless we except a few "crude" and "big-worded" Calvinists, who should not complain of our attitude toward them, since, according to their supralapsarianism and other obsolete dogmas, we were foreordained from all eternity to say that we never had any faith in their doctrinal abominations. We are irenic in spirit, but we propose to defend the truth. With this in view, Arminian Protestantism is in accord with us, and beyond this we have no concern.

CURRENT DISCUSSIONS.

THE MISSIONARY MOVEMENT EDUCATIONAL.

THE net result of the missionary movement is usually expressed from year to year by the amount of money raised in its behalf, the number of conversions reported in foreign countries, and the maintenance of that general *esprit de corps* that, as a consequence, seems to animate the Church engaged in its prosecution. Along with an annual report is the noticeable tendency to shout when the statistics satisfy or exceed expectations, and to repine and confess a reactionary mood when they reveal a deficiency and imply a burdensome debt on the Missionary Society. This is the tangible or external aspect of the movement, which addresses itself to the average mind with some degree of interest, and which has great prominence in addresses, sermons, and every effort intended to excite enthusiasm, increase subscriptions, and meet apportionments, as the best means of accomplishing the end. Of this method criticism would be cruel in spirit and enervating in effect, for it is vital to success. History derives its importance somewhat from its catalogue of woes, dates, revolutions, reformations, the personal instruments and the producing agencies of its progress. All movements, when completed, may be reduced to statistics and the almanac; but the question is, are not causes and effects of more value than figures and finances? Human conditions, heathenism rife, barbarisms protruding into religions, ignorances fencing the race, crimes uprooting established order, infirmities honeycombing the refinements of civilization, and sins sinking mankind toward perdition, cannot well be tabulated, but the history of the race's slow evolution into progress is, as Mrs. Browning says,

> "Coherent with statistical despairs."

Recently the "statistical despairs" have rung in our ears as the exact number of millions of our race to be rescued have been given, and the exact but insufficient means for their redemption have been laid before us.

In our study of the missionary movement it occurs to us that the gross result has not been announced, and that several invisible and yet potent, because permanent, achievements have been omitted. The movement owes much to the educational forces behind it, to the patient instruction of faithful ministers concerning its necessity, and to the spiritual sense of responsibility awakened in the Church by the enthusiasm of those who have been intrusted with its supervision; but holding up the movement rather as a cause than an effect, it has by its reflex influence educated the Church in the spirit of the movement itself, with all its underlying significance and relationship to the world. Instead, then, of considering the educational forces at work for the success of the movement, of which too much cannot be said, it is proper to study the movement

as educational in effect upon the life of the Church, which will open to us, not a realm of statistics, or of alternating successes and reverses based upon them, but a realm of quiet, leavening influence, without which the movement itself must finally cease to attract, or have power to command the support of the Church upon which it depends.

From the first, but in particular recently, the movement has reacted on the Church in educating it in Christ's conception of a spiritual kingdom, and its adaptation to this world. Such a kingdom, long ago foretold as coming; in spirit removed from the natural, yet so adjusted to human conditions as, when incorporated with them, to refine them and exercise a pleasing dominancy over them; a kingdom to the outside observer antagonistic to the world's order, but to the inside member sweetly in harmony with it; a kingdom with death to sin as its aim and the divine Son as the enthroned ruler; a kingdom of truth, righteousness, and peace, with the Holy Ghost as the unseen agent of its progress; a kingdom with the wind in the wings of its messengers, eyes in the wheels of their chariots, and for its guard and commander One with bow in hand sitting on the white horse of the Apocalypse, going forth to conquer; such a kingdom is the Lord's, a knowledge of whose glory shall fill the earth as the waters cover the sea. Along this line of thinking the Church has been guided, as its impulses to do something for the establishment of the divine rulership have evolved into the duties of sacrifice and heroic service for others. And this is necessary. It must grow up into the great thought of God, and open wide its arms to receive the descending plan before it will permanently co-operate with it. The divine thought, too high to be measured, too wide to be stated, eternal enough for angelic inquiry, is becoming a human thought, no longer foreign to us, but our own conception of the world and a life-fusing influence upon our activities and powers.

A study of the kingdom is inseparable from a glance at the outlook, hidden in the perspective of revelation. Turning toward the future, the prophets are summoned into our presence with their scrolls, on which are written the destiny of nations, the great battle of Armageddon, the dawn of a millennium, and the sway of redemption until the sun expires and the heavens are no more. Malachi says, that "from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles;" an assurance that means triumph over the powers of evil and darkness. Perhaps the consummation is distant from this generation, but the sympathetic mind cannot but be absorbed with the final phase of things, and must be enlarged in its perceiving and comprehending faculties as it stretches toward the days of a covenant fulfilled in a world's redemption. It may be that ours is not the chief period of unfulfilled prophecy; but such a period is one of the certainties of the future, as the sequel of the great epic of redemption and as the final and greatest epoch of history, thrilling in its progress and marvelous as the end of the divine struggle. To be drawn into fellowship with the divine programme, and to know that we are coadjutors in its execution, has an inspiring and elevating effect upon a mind with affinities for things spiritual and eternal.

Refined, scriptural, enlarging, as is this process of thought, it is in closest sympathy with that more practical education that inspires the Church to immediate response to its duty, and is the foundation of the highest form of activity. The function of the Church is twofold: it has a duty to itself—a duty of discipline and development of its inner life; and a duty to the world—to enlighten it concerning the will of God, the provisions of salvation, and the necessity of repentance and faith in the Lord Jesus Christ. It is not enough that it comprehend the nature of the kingdom of God and absorb its spirit into its own life; it must propagate it until the world is transformed into its beauty and likeness. It is not enough that it believe the prophets, for abstract faith may be powerless; it must concrete its faith in wholesome endeavor to fulfill it. Hence the organization of missionary societies as the expression of the knowledge and faith of the Church in the divine arrangement for the moral elevation of the world. Hence talent, money, genius, labor, and enthusiasm must be consecrated to the great purpose if it be accomplished. Hence methods, expedients, now this plan then that plan, if an advance against Satan is made; hence machinery of all kinds and men of all types working with zeal, devising liberal things, only so that they are in harmony with the immanent thought of God and in unity among themselves, that God's great arrangement may be finally an accomplished fact. In this every-day, systematic working of the idea, and in its value as a sovereign truth, the Church is being educated rapidly, efficiently; some disinclined to the process, but others enlarged by it, and all catching the notes of that music that, sung in heaven, will one day fill earth's atmosphere with its melody and gladness.

Perhaps our deficient religious education is more manifest in the exhibition of the intensive and causative motives that govern in Christian benevolence than in any other department of the Christian life. Happily, the missionary movement itself, propelled too frequently by the lower class of motives, is correcting the general error and amplifying duty based upon a knowledge of the truth that prompts it. It is natural that one not schooled in higher truth should be influenced by what he sees and hears; and that outward, or selfish, or temporary motives should govern him in doing when a knowledge of the true reason of conduct would be an inspiration to higher living and acting. Such motives as denominational pride, the printing of the donor's name in the Conference minutes, the gift of a missionary certificate, the rivalry among Conference pastors for pre-eminence, and stratagems employed to procure funds, may result in temporary success; but, if not discreditable, they are the symptoms of a deplorable ignorance of the highest factors in intelligent and religious doing, and should be supplanted by gospel principles, a knowledge of which is sufficient to lead to ordinary benevolence and all necessary sacrifice, even martyrdom itself. The returns of the latest missionary year of the Methodist Episcopal Church indicate an appalling deficiency in the sums given by the people for missionary purposes; a state of things that some interpret as a reaction in the Church touching the cause of

redemption; others as a reaction touching the methods pursued generally for raising funds; but to us it is a significant proof of a deficient religious education, that can only be overcome by an abandonment of lower methods and a wise discipline under the tutelage of the Gospel. It should be stated that the missionary secretaries, who have observed the spasmodic tendencies of the Church and the reign of the forbidden principles, are in accord with the suggestions of higher teaching and a more thorough grounding of the Church on the truth of God. All along they have been distributing missionary intelligence, creating through Chaplain McCabe a missionary literature, and preaching the Gospel as the word of truth, to the end that the Church might not die while in the throes of a wonderful emotion.

In its direct form the educational process has stimulated the benevolent spirit of the Church, as seen in the hitherto larger giving, not only to the pre-eminent cause of missions, but also to all adjunctive and co-ordinate enterprises of the Church—as church extension and for the work among the freedmen. Is it too much to say that the missionary idea is the pulse of the benevolent spirit of the Church, and that in proportion as it supports the one it supports all, for are not all of the same spirit, though a diversity of manifestation? Never did the Church do so much for general or specific benevolence as when it was doing the most for missions, showing that the one spirit is the spirit of life, and the one cause the womb of causes.

But the reflex effect of the missionayr movement is, if not so patent to all eyes, at least most triumphant to those who can see in it the moral culture, the true discipline, and the enlarged manhood and womanhood of the disciples of Christ. It were a sorry failure if it failed to produce a nobler type of representative Christians; if it did not, while widening one's intellectual command of the truth, broaden the character; if it did not, while developing God's kingdom, develop its subjects into kings and priests unto God; if it did not, while illuminating the horizon with streaks of the millennial day, pour a flood-tide of celestial light upon the eye-balls of those who hitherto could detect nothing beyond the localism or the chronology of their abode and hour. It is true to say, that with all its defects it does educate the disciple in higher knowledge; it does expand pent-up sympathies into forces and realities; it does follow blossoms of hope with fruits of righteousness; it does strengthen the habit of prayer; it does turn faith into an instrument of efficiency in the realm of endeavor. Uniting the soul to God, the disciple is prayerful, inquiring, studious, reverent in the presence of truth, a helpful assistant of the Most High; uniting man to man, the disciple is sympathetic, warm with tender emotion, sacrificial in spirit, philanthropic in purpose, benevolent in deed. The word *brother* he learns to apply to every man, for he has discovered that its smallest meaning is that which restricts it to kindred in the flesh, while its larger secret envelops the race. God is the Father, the race is the brother, the world is the kingdom, and Christ is the sovereign of hearts, as he is the worshiped of angels.

It is the religious education of Christ's people in these royal truths, and

their appropriation of the spirit of Christ, that now most interests us, and that is fundamental to the stability and prosperity of the Church. The missionary movement is an educator in this realm as no other single movement can be, and in our calculation of its results and recension of its history these less visible but more deeply imbedded consequences of its progress should be emphasized, both for their value and because they more than make up for the financial deficiency that has caused lamentation throughout our Zion. Impressing higher truth upon the Church, and training ourselves into harmony with God's ideas and God's plans, the gifts of the people will increase until the treasuries of the Lord will be filled with the treasures of the hosts of God's elect people.

THE THEOLOGICAL TENSION.

It is a symptom of approaching soundness in theological belief that against the resistance of a hoary and cherished conservatism it is undergoing an analytic examination, with added tests of its character, tendency, value, and truthfulness corresponding to exact and accepted biblical teaching. Only partial results have, up to date, been proclaimed; but these, taken singly or together, justify the attempt to reconstruct the form of theology as it may have been found to be self-contradictory, or reduced to a theory of negations bordering on agnosticism, or framed in the interest of a sect, or based upon superficial acquaintance with the truth it professes to represent. The theological spirit is an inquiring, penetrating spirit, with a function as distinct and appropriate as the scientific or poetic spirit, and it should employ itself in the furtherance of an exactly literal embodiment of truth so far as human thought may be used to symbolize the cogitations of the divine mind. It is preposterous to allege that theology has attained a maximum expression, or that revealed truth has been unchangeably embalmed in any religious creed, or that extra effort at re-expression is useless if not impious. The fact is that modern theology, an acknowledged improvement over mediæval thought, is little more than truth in silhouette—the merest shadow of the essence of that which constitutes the concreted will of God.

In this arraignment of theological forms we carefully distinguish them from the biblical revelations, the beauty, majesty, strength, and divinity of which are yet to appear in some final and perfect human representation. Criticism of theology must not be interpreted as a criticism of the Bible, as artistic judgment of Murillo's "Magdalen" must not be confounded with a moral judgment of the model penitent herself.

Within recent years it has come to light that the moral world has been largely governed less by pure truth than by the badly built theologies of men, against which rebellions not a few, both in the Church and outside, have occurred, and which will be more frequent until theology accounts for itself at the bar of reason and the judgment-seat of truth. It requires little proof to establish that the Miltonic theology, saturated with

mediæval conceptions and tinctured with the prevailing thought of the land's own times, has suggested problems the Scriptures do not raise, and averred as divine teaching that which neither Moses nor the Master precipitated as truth. That animals became carnivorous because of Adam's transgression is scientifically repugnant, and without the support of any type of logic; yet Milton heralded it as an outcome of human sin, and some pulpits have echoed it as if it were based upon a divine warrant. We beg the theologian who sits at Milton's feet to arise and shake the dust from his brain, and find a teacher who is not a poet.

Our standing criticism, however, is of the theology of the Calvinistic type—that explained in any way at all, apologized for by its friends and modified by its advocates—has shackled human inquiry, paralyzed human activity, and weighted the world with desperation and a sense of dismal fear. To the logical results of the doctrine of predestination, as formulated by the Westminster theologians, the world righteously demurs, condemning the spirit that prompts its utterance, and the faith that has no other reason for clinging to it than that it is an inheritance.

The doctrine itself is a reflection on the divine administration, not to say a violation of the canons of reason in the interpretation of truth, for truth is harmonious with itself. But other teachings abound in antinomies which other theologies espouse, but for which there is no justification other than human ignorance or the imbecility of the human faculties. The thinker must admit that some difficulties grow out of the relations of foreknowledge and responsibility, sin and eternal retribution for it, atonement and salvation; but he need not despair over these and other correlated truths, or pronounce them, as did Dr. Leonard W. Bacon, absolutely insoluble. The scape-goat of our failure correctly and rationally to interpret truth is said to be its insolubility; but in that event on what ground may faith in it be predicated? The intelligent mind revolts at the requirement of a superstitious or unreasonable faith, or a faith grounded in theological *ipse dixitism*. If divine truth, as revealed, were unintelligible and beyond all power of human expression, a faith without a grain of wisdom in it, and dark as midnight, might be required; but truth is knowable, explainable, rational in essence and form, easily apprehended, and requires faith in itself because it is rational and in harmony with pure intellective processes under the guidance and illumination of the Holy Spirit. Bacon's maxim, *Sola spes est in vera inductione*, applies here as well as to its original object. It is not less faith in, but greater knowledge of, the truth that the human mind should acquire and maintain. In insisting upon this phase of the religious life we are not unmindful of the dangers it involves; but it is better to free ourselves from the old bondage of superstitious faith, and begin to inquire why we believe, as well as to be sure that we believe.

Just now the Andover theology—particularly the supplemental dogma that vouches a second probation after death for infants, idiots, and the heathen who have not heard the Gospel—is embarrassing some minds; but this is a swing of the pendulum from the inevitable logic of the stubborn

Calvinistic fathers, who could condemn infants and heathen to perdition with seeming pleasure, because in their limited judgment the truth favored such destiny. Out of this quagmire of false teaching the theologian will lift himself when he will *think* of the truth, not as his revolutionary mind has conceived it, but as it shall appear in essence to his real reason.

While truth is thus talked of, not as truth but as a problem, as contradicting itself, or as insoluble, the Rationalist comes forth to add confusion to the circle of thinkers by declaring that the sources of truth are unreliable, leaving the impression that truth itself is a lost force, whose trail only is seen in the alleged book of revelation. To theologians in general the Bible is the book of truth, a vantage-ground not to be surrendered; but the Rationalist disturbs faith, not in the truth, but in that which hitherto has been accepted as the record of moral ideas and of the highest attainable religious supernaturalism. He declares that Moses did not write the Pentateuch; Isaiah is not the author of more than one half the document that bears his name; Ezra edited a good portion of the sacred canon; and the prophets borrowed from one another, fitting their prophecies into harmony with one another; and he therefore demands a pause in our faith until these discrepancies that he raises are fully adjudicated. The Rationalist himself does not settle them; the believing theologian may not be able to do it; but he cannot ignore the attack thus made, which for the time compels silence on sect theologies and an absorbed interest in the rationalistic craze.

Not in all, but in some, of these struggles the Arminian thinker is interested, since whatever is truth concerns him; and as there is but one source of truth he, in common with all thinkers, is profoundly affected by the critical interrogations, demands, and modifications of Rationalism. As to sect theologies he may rest in peace, for the trend of theological thought is toward the best type of Arminianism; as to Rationalism, he must be alert to detect its sincerity or want of it; the results of its researches and the inferences founded upon them; the problematical aspect of its inquiries; and the fatal or final syllabus to which they lead. Granting that Arminianism is in no danger from any source, it must be confessed that some questions, aside from all denominational interest in them, need a larger elaboration and a more definite and systematic exposition than they have received to satisfy faith and reason. The doctrine of inspiration is burdened with too many theories, all of which but one should be expunged from faith; eschatology, unfolded in the Scriptures, is folded up in theology, and is preached with hesitations, uncertainties, and a crude and stammering jargon; theodicy is yet a conundrum, theologians solemnly playing with it and thinking themselves wise.

If we plead for greater theologians—thinkers who will hand us not platitudes, but truths—men who know as well as believe—messengers who dwell in light and drive away darkness—it is because of the dilemmas of the theologians, whose confusions imperil faith in the certainties of religion.

AMERICAN MORAL PROBLEMS.

It is seldom that political elections in this country determine the fate of moral issues, or settle any of the great problems in which the Christian element is devotedly interested. The immediate effect of the vote of the majority is felt in business circles, the halls of legislation, and the departments of government, while it justly energizes and directs the administration which it has elevated into authority. This limitation of effect is not because of the insincerity of the people, or their abandonment of higher ideas, but because of a partisan intensity that at the time seems necessary and is allowed to submerge all other interests, however vital, and at other times prominent in civil life. In one respect this political narrowness to one object is gratifying, since it proves that moral principles are not the subject of vote; they do not go up or down with majorities, but are inalienable in society, abiding in all ages. Parties are amenable to ethics; ethical principles are not amenable to parties, and in no sense within the grasp or under the dictation of the suffrages of men. The Decalogue is not the football of a caucus any more than the sun is the slave of artists. Independent of political action, because eternal in essence, moral principles may be interrupted and their influence for a time destroyed, or they may be assisted and extended in their authority by the decision of political parties. There are some problems that, *prima facie* ethical, are so related to political life as to imperil or improve it as parties foster and admit them into their legislation and standards of conduct. Of such are the Mormon question, the use of the Bible in the public schools, the hygienic value of the Sabbath, and all movements that forefend crime, licentiousness, ignorance, and general degradation.

It is, however, a strange fact, for which posterity will surely condemn this age, that political parties, whatever their private moral belief, are shy of distinct moral propositions when political triumphs are at stake, as if the former were incongruous at such a time, or inimical either to the methods pursued or the ends sought by the latter. Without undertaking to point out the philosophy of this disinclination to moral results on the part of political managers, we deem it worthy of record that, studiously ignored by them, the great ethical ideas are ever before the American people, who will finally awake to the importance of their appropriation and assimilation in life. Elections or not, success or defeat, ignored or played with in hypocrisy, the moral issues are supreme before the people; and neither rain, nor frost, nor epidemic, nor parties, nor oaths, nor sin, nor death can rob them of pre-eminence. Up they come as the survivors of all political maneuvering, rising with every morning's sun, and brisk all the day long in their demand for a hearing and a trial. They knock at our doors, shout in our ears, promise their blessings, and threaten their curses, as a welcome or refusal is extended to them. Hence, we were not a little surprised that in his article in a recent number of *Scribner's Magazine*, on "Problems in American Politics," the Hon. Hugh McCulloch should lay great stress upon the tariff, ship-building, rights to landed

property, and the evils of immigration, but have nothing to say of those integral moral problems that lie close to political welfare but which are essentially ethical in spirit and function. The greatest questions before the American people are not commercial, however important they may be, for such questions, tending to absorb the strength and substance, tend also to a materialization of the thought and life of the nation. Ships, tariff schedules ranging from silks to toys, and acreage are neither the sources of greatest prosperity nor the surest means of a nation's defense. The integrity of its citizenship; the education of the multitudes; the extinction of a class and sectional spirit; the virtue of the sexes; the reverence of the youth: the physical health of mothers and fathers; the moral purity of the conjugal relationship; the temperance and sabbatic love of the people, are the indispensable prerequisites of national strength, independence, growth, and security. A nation built upon a material foundation may perish; established in righteousness, the stars in their courses will fight for it, and Jehovah will bless it throughout all its generations. Such ends or social conditions as temperance, social purity, education, the reign of the Sabbath, and the authority of the Bible in civil life must in the minds of the people have precedence over the minor questions of navy, army, systems of trade, and development of internal resources. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

Insisting upon the sovereignty of moral problems, it is not to suggest the restoration of the Puritanic regime, though Puritanism was the germ of American civilization, or to invite the enactment of "blue laws" for the regulation and surveillance of human conduct. Such is the statesmanship of the great men of the nation that, coupled with a prudential regard for all interests, and a due respect for all sentiments and teachings, wise laws on moral lines are now possible, and for these the demand is strong enough to be heard. The thunder of Sinai and the music of Calvary re-echo in the nation's ears, and should melt and move the nation's heart. Should these moral problems appear in civil attire, and purely political questions disrobe of rags and put on the garments of righteousness, the hills would skip for joy, and the morning stars might be induced to sing over the work of the Lord in the earth. To this unity of the moral and political in civil life the American people are fast coming, and it is hoped that the near future will witness its consummation.

THE PREROGATIVES OF PHILOSOPHY.

The spirit of the age is scientific, philosophic, and religious—a complex influence in partial and almost unconscious co-operation for the execution of the historic ideal of humanity. Distinct in nature and different in method as are these front-line forces, they so often forget their boundaries and trespass upon those of their neighbors that it is not at all times easy to designate the one from the others, or give proper credit to them in

their conflict with the powers of darkness. Science is especially supercilious and iconoclastic, and without a trace of a natural or borrowed etiquette; philosophy, clothed in ermine and sitting with juridical temper on all the facts submitted to it, is presumptive only when driven out of its calmness by the shock of contact with theologic authority; while theology, robed in sackcloth, and weighted with heavy eyebrows, chants its requiem over error in mournful accents, or enlivens its Sinaitic and Gospel hymnals with outbursts of lightning or the more merciful pyrotechnics of grace. The specialty of science is fact; of philosophy, law; of theology, genesis of fact and law. He is a poor reader of the times who does not acknowledge the service of science in the realm of material forms. It registers facts thrown up by the spade from the crust of the earth; facts turned out by the scalpel as the human body is made to unroll its anatomy; facts dripping from the psychologist's pen as he inquires into the mind's machinery; facts heaped up by the biologist's hands as he fathoms all things for life; facts pointing to the Supreme Power as the *errant* threads the avenues of being stretching out toward an infinite border-world. Whatever the motive of the scientist, whether pure love of knowledge, or a selfish acquaintance with the cosmos, or a silent agnosticism of soul, or a cherished alienation from accepted standards of truth, it must be conceded that his toil has been incessant and the reward abundant in the accumulation of material for the construction of universal science. Here his work should stop, but it is here that he turns the corner and commences a new line of investigation that properly belongs to another, and for which his preparation is suspiciously deficient. To this no objection would be made if he comprehended the seriousness of the task, or rose to the dignity of its requirement.

Philosophy is the advanced stage of the human intellect, regulating its work in the light of modern science and according to the canons of the soundest criticism. Its function is interpretation of what is, but the "is" must first be known to exist before it can even be investigated. Hence, science must precede philosophy, and philosophy must occupy a higher position than science. This explains the slow evolution of philosophic thought from Plato to the present time. Science was a tramp, eking out an existence on philosophy, and both dressed in rags and fed on wind until both were ready to perish and were treated as outcasts. Within our day science, discovering her sovereign capacity to be first in service, is pioneering human thought in the direction of fact, and philosophy is following with tests, criterions, application of intellectual therapeutics, and proposes to institute a final exegesis of the material universe. Hence, a philosophic era is dawning because science has prepared the way.

Assuming the philosophic function, the scientist undertook to explain facts by the facts themselves, whereas no speech comes from the dust, fact is self explanatory, but is implicit with antecedent influence. Finding himself without philosophic equipment, he abjured its necessity, and has berated all attempts to revive the philosophic function as distinct and individual. Happily, the world-fact was against the scientist him-

self, and the only question he is now considering is, how to retreat from his advanced line without being discovered, and to resume his normal work with such enthusiasm as will atone for his absence from it.

The philosopher has rescued us from the embarrassment, and limited the scientific dominion to the sphere of facts. To-day, therefore, witnesses quite a march beyond the scientist. Darwin is in the rear. To-day is a-glow with *ideas:* a larger realm and brilliantly illuminated with terrestrial, if not celestial, gems of light. Every thing does not come to us from below: some things fall upon us from above. The change from facts to ideas has come quickly, sooner than was expected, and materialism has been exchanged for agnosticism; not exactly an equitable bargain, but a gain for the right side. Not a few have denied to philosophy a missionary prerogative, holding that its aim was too lofty to be realized, and that its method was abnormal and inutile. Suddenly, however, it has come to pass that the explanation of things is seen to constitute an inquiry, magnificent, colossal, and separate from the discovery of things, and the philosopher is empowered to orient the universe that the scientist has merely labeled as a fact.

In the blaze of the electric light of present-day philosophy, matter, spoken of by Cousin as more than a *thing*, stands forth not as a self-caused something, but as the oriental image of a personal thinker and law-giver, a potential maker of worlds without number and responsible only to himself. It may not be the province of the elder philosophy, which partakes of the scientific spirit, to pronounce the name of the Law-giver, but the younger or later philosophy, baptized by a Christian spirit, will proclaim Elohim as the founder of all things and blot out all other titles. The mechanical theory of mind, first tentatively held by Hartley, elegantly expounded by Hobbes, and scientifically elaborated by Alexander Bain, is surrendering to the philosophic conception of mind as a spiritual integer, with independent functions and an immortal life. Life itself, the conundrum of thinkers, is being referred to the All-Source, as partaking of it and finally returning to it. In the foreground of science is a universe alive but cold—a Topsy-figure in unmeasured space; in the great picture of philosophy is a universe, with Deity in the background as Causer, Explainer, the All-Agency in all things. Pursuing its function with the zeal that belongs to it, philosophy will prepare the way for the still higher and more beneficent task of theology, which is to reveal to the thought of man the character, purposes, methods, and works of the all-embracing Deity whom sages ever announced, if at all, with bated breath, because they could not understand him. The prerogative of philosophy, broader and richer than that of science, is less than that of theology; but, as one may see, it is the connecting link between science and theology, as law is the connection between fact and its origin. The birth of science was the birth of materialism; the dawn of philosophy is the resurrection of ideas, and the submergence of materialism; the sway of theology is the restored reign of God in human thought, and the consequent extinction of the theoric spirit in opposition to God.

THE ARENA.

As its name implies, this department suggests pleasant intellectual contests among those who differ on philosophical, theological, ethical, social, and political subjects, and a field for criticisms, opinions, and suggestions along any of the lines of thought or action within the province of the *Review*. The giants of thought may draw their swords and challenge to combat; the critics may expose the weakness of the enemy, or groan over the wounds they have received; inquirers may indicate difficulties in faith, reason, and religion; and Christianity, government, society, and literature may contend, each in its way, for its rights and title to dominion. Thinkers! write, limiting yourselves to two hundred words.

"IN THE BEGINNING," OR "IN BEGINNING"—WHICH?

In the *Methodist Review* for September the editor asks, "Why do scholars persistently translate בְּרֵאשִׁית (Gen. i, 1) 'in the beginning,' when the article is entirely absent? If the exactly literal translation—'in beginning'—were printed in the Bible it would change the meaning of the verse," etc.

It is presumed the Editor raised the question to excite thought, and though I cannot claim to be "the Hebraist," yet I shall give some reasons for adhering to the translation as given in both the Authorized and Revised Versions, and as it is recognized by most commentators and scholars.

Though the preposition ב is absent, is it not implied or understood?

Consider: 1. The word רֵאשִׁית is not a participle, nor a participial noun, nor is it derived from the verb meaning *to begin*, as used in Gen. xi, 6, which Moses Stuart renders, "This is their commencing to operate, or the commencing of their operations."

2. This word is a noun, meaning *a beginning, earlier state, earlier thing, the first of its kind*, and is a modified form of רֵישִׁית, *a beginning*. It is derived from the substantive רֹאשׁ, *a head, the first, the beginning*.

3. The same word (תראשיתיכם), modified by a prefix and a suffix, occurs in Ezek. xxxvi, 11, and means, as it is translated, "at your beginnings," not in your beginning things.

4. This position is supported by a reference to Gen. i, 1, in the Septuagint. The Seventy translated the Hebrew by Ἐν ἀρχῇ, *In the beginning*. The preposition ἐν corresponds to ב in Hebrew, and ἀρχῇ, takes the place and has the meaning of רֵאשִׁית. As in the Hebrew, so here, the article τῇ is absent. Dr. Robinson (*Lexicon*) says, "ἐν ἀρχῇ, *in the beginning, in the very first, before the world began, from eternity*."

5. Dr. Bloomfield on John's Gospel i, 1, says: "ἐν ἀρχῇ—scil. τοῦ κόσμου. The expression answers to the Hebrew בראשית in Gen. i, 1, which the evangelist seems to have in mind. By ἀρχῇ is here meant the origin of all things; and ἐν ἀρχῇ is for ἐπ' ἀρχῆς; and the expression is evidently meant to designate eternity."

6. Both lexicographers and grammarians say that בְּ, as a prefix before a noun of time, is equivalent to *ἐν* with the dative, and that the Hebrew article הַ, commonly written הָ, corresponds nearly with the definite article *the* in English, and in Gen. i, 1, is a prefix to אֶרֶץ, *earth*, and to שָׁמַיִם, *heavens*. And the reason the article is omitted in בְּרֵאשִׁית is, it suffers *syncope* after בְּ, and gives up its vowel to the particle. The syncope of the article is common. (Stuart's *Grammar*, sec. 152, note, and sec. 108, 6.)

BOSTWICK HAWLEY.

AN ITINERANTS' CLUB.

Dr. John A. Broadus, one of the most accomplished scholars and one of the most charming preachers of the Baptist Church, in an address on Bible study before the Kentucky Conference of the Methodist Episcopal Church at its recent session in Louisville, heartily commended the policy of the Baptist and Methodist Episcopal Churches in bringing into the ministry men of natural ability with simply a public school education, and such biblical and theological training as may be secured by the denominational seminaries. He showed how unwise and impracticable it is for churches which aim to carry the Gospel to the multitude, to require thorough collegiate and theological education on the part of all ministers. Bible scholars should be familiar with Hebrew and with New Testament Greek; educated in ecclesiastical history and pastoral and systematic theology; but he claimed that it would be worse than folly to condition in every case ordination as ministers of the Gospel upon rigid examination in the ancient classics, in mathematics, and other studies of the college curriculum. There is no danger that the Methodist Episcopal Church will ever make such imperative requirement. The fact that she is in no such danger should, however, be an argument in favor of greater strictness in the studies and examinations already required in conjunction with the Annual Conferences. The problem is this: How shall we make the general, biblical, theological, and ecclesiastical examinations on the four years' Course of Study more complete and satisfactory; a fairer test of actual attainment, and an incentive and encouragement to really ambitious students? I shall not here attempt to point out the defects of the system in its present practical working, but to suggest tentatively a scheme which will go far toward correcting such defects.

Let the Four Years' Conference Examiners and the Four Years' Undergraduates meet once, twice, or thrice during the Conference year in some central place—an educational institution preferred—for reading, studies, the outlining of books, lectures on systematical and practical theology, specimen lessons to illustrate the method of teaching the Catechism, Bible geography, Bible biography, the history, doctrines, and usages of our Church, and for conversations on how to present most successfully the "benevolences" to our people; how to increase the salary, etc., etc. Such an "Itinerants' Club" will meet in winter session in Louisville, Ky., the approaching season.

JOHN H. VINCENT.

FUTURE OF THE AMERICAN NEGRO.

It would require the gift of prophecy to say with exactness what will be the future of the American Negro. Judging from his present situation, which is both peculiar and critical, I should say that his advancement must be somewhat slow and unsteady—so many are the forces acting for and against him. The following, however, are certainties:

1. He will never again be a slave in this republic. Neither the interests of the country nor his own appreciation of liberty will allow that.

2. That he is here to stay has become a hackneyed phrase, and is regarded by sensible people as a self-evident truth.

3. Nor will he always be an underling; for although it is the purpose of many to keep him so, yet in the very faces of these he is accumulating property and acquiring knowledge—two things which insure power, self-respect, and manly independence. Surely that man has read history in vain who believes that seven millions of people, doubling their number every twenty years, will demand less than their inalienable rights as men, and their guaranteed rights as American citizens. W. H. CROGMAN.

THE VEXED QUESTION.

I felt a keen anxiety that the last General Conference should adopt some broad and liberal measure promotive of the reunion of our two Methodisms. The question will never down. It is one of those issues which draw their vitality out of the bosom of eternal righteousness.

Our Church schism foreran by many years the civil schism which rent the nation. The Church, being ahead of civil society in morality, struck the rock first, and was shattered. Then our political ship split on the same reef. When the actual conflict was over, secular society, with the instinct of self-preservation, set to work to mend and restore the broken vessel. Remember the language of Lincoln and Grant: "Let us bind up the nation's wounds;" "Let us have *peace*." These are immortal words, and the smoke was still in the field when they were uttered.

With as much speed as possible our civil feud was healed. The autonomy and vitality of every part was quickly restored in its relations with the whole. Union, reunion, was the watchword until it was accomplished. Every agent, every agency which impeded this salutary restoration of our unity appears already at a disadvantage in the light of the retrospect. Whoever opposed the rebuilding and reconsecration of our national temple has already passed under the ban of history.

What have we here? Will the Church be the *last* in reuniting on the basis of a common hope and a common destiny? Shall she which was the first to suffer be the last to heal? Shall the separated parts of our common Methodism stand asunder for a quarter of a century after civil society, wiser in its generation, has repaired its break and at least *tried* to forget its calamity? *Μὴ γένοιτο.* JOHN CLARK RIDPATH.

THE PHILOSOPHICAL BASIS OF ATHEISM.

Atheism is a denial of the existence of God, but such denial amounts to nothing unless supported by affirmative facts and principles which lead to that conclusion. It, then, must have a basis of its own made up of positive affirmations outside and independent of Christianity. But the principles of this dark speculation have ever been so very shifting and uncertain that it has been difficult to subject them to the tests of philosophical criticism. But before rejecting all religion, natural and revealed, we have a right to know what will take its place; and if it is to be atheism, we demand that the facts and principles on which it rests be put into logical order for our inspection. Has this ever been done? We have systems of theology, systems of ethics, systems of political economy, but are yet to meet atheism *per se* reduced to a system of thought. In the absence of affirmative principles atheism is a sweeping but empty negation. But scattered through atheistic literature we meet here and there with affirmative statements which seem to serve as the base to the conclusions reached, and it may be the duty of Christian authors to gather these together and subject them to the sharpest analysis, to the widest generalization, and see how they look in the hot focus of philosophical criticism. Atheism in philosophy, we think, would be like flax in a flame.

H. H. Moore.

THE EDUCATIONAL AIMS OF UNBELIEF.

Little doubt remains as to precisely what infidelity proposes to accomplish in the educational systems and institutions of the United States. In his *Political Science*, published ten years ago, Dr. Woolsey wrote: "We have not yet quite reached the extreme that the teacher must never mention God to children's ears, but it must logically come if modern unbelief is to have the career that many look for." The logic of events has confirmed the logic of this unwelcome prediction, and in less than a decade it has been fulfilled. An education purely secular is now the demand of some. By these the Bible is denounced as a sectarian book, unfit to be read in the public schools; and moral principles are ignored in the curricula and lecture-rooms on the specious plea that the State cannot undertake to teach sectarianism.

Schools are for learning, and learning is for life. All concepts of education that sink the human in the scholastic, and make scholarship the end of life, are false and mischievous. Life is the end of scholarship. We educate our children that they may know how to live and make the most of their opportunities. As Christians, we believe that their moral nature should receive its requisite share of attention. Intellectual training alone will not meet the demand. Lecky, in his *History of European Morals*, says: "It is one of the plainest of facts that neither the individuals nor the ages that have been most distinguished for intellectual achievements have been most distinguished for moral excellence; and

that a high intellectual and material civilization has often co-existed with much depravity." On the contrary, he says: "Many of the most splendid outbursts of moral enthusiasm may be traced to an overwhelming force of conviction rarely found in cultivated minds." We do not fancy the modern trend of things toward the ideal supremacy of intellectual culture as the end and aim of life. It is a step backward, not forward. Its highest good was attained in ancient Athens, a city wholly given to idolatry, and in Rome, as brutal and licentious a metropolis as history exhibits.

Our children are entitled to as thorough a moral training as our fathers received. They require that kind of instruction which recognizes their responsibility and immortality, and fits them not only to think, but to think wisely; not only to reason, but to reason in harmony with the will and ways of God; and the friends of Christian morality must come to the defense of this right if they would save the rising generation from the seductive influences of that subtle unbelief which is rapidly transforming our public school system into the educational ideals of atheism.

JAMES H. POTTS.

ROMAN CATHOLICISM IN BOSTON.

Roman Catholicism assumes supremacy in Boston. The spirit of this ecclesiasticism is the spirit which was dominant in the Middle Ages. Its political ascendency has been characterized by the most disreputable proceedings. A preacher is sent to prison for a year for the crime (?) of preaching the Gospel, and holding religious services decently and in order on Boston Common, while "Buffalo Bill" is given license to exhibit his "Wild West" on Sunday afternoon within city limits, and his Honor (?) the Mayor gives his approval to professional pugilism by attending a meeting which was called together to present a prize (?) belt to the brute Sullivan.

Roman Catholic priests denounce the common schools, and set up their protests in the form of un-American parochial schools. Not satisfied with the compulsory withdrawal of Roman Catholic children from the public schools, they ask to have Roman Catholics elected members of the School Board, Roman Catholic teachers and Roman Catholic instruction in the schools whenever Roman Catholic majorities obtain, thus setting city ordinances to defy the constitution of the Commonwealth.

The Roman Catholics seek to suppress the indisputable facts of history by expurgating from the schools an authentic book, and by removing a teacher from the chair of instruction which he has filled acceptably for twenty years. And lastly, they seek to evade responsibility for the course they pursue by taking positions which are untenable, setting forth reasons which are unreasonable, and making statements which are untrue.

J. W. HAMILTON.

EDITORIAL REVIEWS.

FOREIGN RÉSUMÉ.

THE GENERAL SITUATION.

THE religious world of the old continent is quite generally startled with a new movement on the part of the Catholic Church, evidently induced by commands from Rome. This is nothing less than a revival of the *Kulturkampf*. The decree that renews throughout Europe this unfortunate contest goes forth from a recent Catholic convention held in Freiburg, at the particular request and with the apostolic blessing of the Pontiff. This new drama has as its sphere of action no less than three fields—the school, the temporal power of the pope, and the question of the religious orders.

The leader of the old party of the Center in the German Parliament—the now famous Windhorst—was evidently the constructor of the programme, and he chose his arenas to renew the struggle with great skill, for "agitation" is his watchword. Beyond this he cannot go, whatever may be his illusions in the matter. Lightning does not strike twice in the same place. His foes now know his tactics, and will use them to defeat their creator. The story that the pope rules the world is a very old one, but it has of late lost its flavor by defeat. The new feature now is, that the direct appeal is not to the spiritual subjects of the pope, but to governments and persons who have never conceded that he has any right to rule the world. The Napoleonic era broke the charm of that fantasy, and it will never again be able to resume its full power.

The line of action now is the unseemly meddling, not alone with the external but even with the internal affairs of the kingdom of Italy—a species of bold declaration of war against the Italian people and kingdom simply because these deemed Rome to be the capital of Italy, and equality between clergy and laity on the platform of civil duties and criminal proceedings. This assumption is now the more unseemly from the fact that Germany recently resented it, and is now in alliance with Italy politically in the interest of general peace, and any violation of this etiquette on the part of Germany towards Italy would kindle a fire that might lead to a general revolution in Europe.

The presentation of such demands just now appears as a challenge, and no nation would yield to these irreconcilable worthies of the Church which would mold foreign policy according to the good pleasure of the Holy See. The most that Germany could do in this direction it has done, namely, given an embassador to the Vatican to reside in Rome and maintain friendly intercourse of the Catholic Church of Germany with the Pontifical court at Rome. The German Emperor on his late visit to Rome kept up the supposed independence of the Vatican from the Italian government by starting on his visit to the Pope in his own state carriage

from the embassy, and therefore by a silly sort of fiction keeping up the appearance of temporal sovereignty of the Vatican. But in his private interview with the Roman Pontiff it is understood that the Emperor gave the Pope no hope of the interference of Germany for a restoration of the temporal power. The court of the Vatican is greatly chagrined at this disappointment, and now sounds the tocsin all along the line among Catholic nations to come to the rescue. But the slightest movement in this direction on the part of any would be the signal for an outbreak that all intensely fear.

I. RELIGIOUS.

In France the order of the day seems to be revision, whether for better or for worse. The Reformed Church appears to be struck with this spirit of unrest as well as the politicians. The demand there has been for some time revision of the liturgy, or rather, we may say, a selection of the fittest from the various forms for some time in use. The General Synod appointed a commission for this purpose, with Pastor Bersier at the head of it. A better choice could not have been made, for he is not only the leading pulpit orator of the Protestant Church in France, but also a well-known liturgist, as he has demonstrated in his own attractive church near the Arc de Triomphe, in Paris, where he to a select public has given his own beautiful liturgy, as his is a branch of the Free Church. A Protestant congregation abroad finds it very tame and dispiriting not to have some exercise in which all can take a prominent part.

Last summer there appeared a trial compilation entitled, "*Projet de Revision de la liturgie des Eglise Reformées de France*," with an historical introduction and a critical commentary. This work is quite an advance toward the liturgy of the Lutheran Church of France, though this is not acknowledged as such expressly by Bersier. He was obliged in his work to reckon above all things with the leading views of the Reformed Church, while not entirely disregarding some of the rationalistic views of later periods, and not adopting too much of the old Reformed liturgies of the sixteenth and seventeenth centuries.

He appears to seek honestly to give to his brethren in the faith the sound principles of a thoughtful and serious church service in which not so much a sermon as a spiritual worship shall appear, that shall draw the entire congregation to a direct participation in the public worship. He restores the divisions of the church year, and gives to the Sabbaths their old ecclesiastical names. He demands in every service of the Sabbath the usual confession of sins, and adds to it the absolution, though not in the strong form introduced by Calvin. The question of the absolution will be the delicate one for the Synod, and will doubtless be warmly contested. It is to be hoped that the result will be in this line to unite all the Reformed Churches of France.

French Switzerland seems cursed with an era of levity and dissipation. The days of fasting and prayer that were formerly observed with

much sincerity are now mainly devoted to pleasure and excesses. This state of things has become so dangerous and distasteful to the more thoughtful element of society that the town council of Lausanne on the last fast-day thought it fitting and advisable to issue an appeal to the people to observe it. Thus far it is comforting at least to know that both the republic and the monarchies of Europe think it desirable to instill into the popular mind the worth and significance of religious ways and guidance.

This appeal from a civil body addressed to the people in the interest of morality and religion is so rare and peculiar that we think it well worth transcribing in brief as an example. It runs as follows: "Justice elevates a people; sin is the shame of nations; order and prosperity are impossible without the fear of God. We trust in God, who has hitherto protected this land, and invite you, our fellow-citizens, to give him thanks for his ever-renewed deeds of mercy. Though a few erring spirits venture to demand the separation of religion from society, though they endeavor to exclude God from public and private life, from the hospitals and the schools, from the home and even from the Church, our people see, nevertheless, that without the help of a strong God and a firm faith social progress is but an imperfect work. Our nation is a Christian nation because it is, and will remain, free. It believes in the kingdom of Christ, and that it is a rule of justice, peace, and truth, and that the Gospel is a power. Fellow-citizens, let us watch over ourselves, let us watch over our youth and make them the objects of our greatest care. The school shall endeavor to impart useful knowledge, but it is for the home hearth to impart those teachings that will make our youth good and great."

This refreshing admonition of a civic council was so different from the traditional phrases of thanksgiving documents that it produced a great impression throughout the land. The scoffers called it the "*pastoral letter*" of the city fathers, but all moral and Christian people rejoiced at this unexpected call from government circles for the cause of soberness and religion. The result was that a monster excursion to a neighboring town that was planned for the holiday was given up, and the good people of Lausanne spent the day as their fathers were wont to, in thoughtfulness and quiet thanksgiving and prayer.

That this action of the Council was needed may be learned from the influence exerted by it, and from a comparison with other localities on that same day. From Geneva, not far distant, from the city of John Calvin, from the "Protestant Rome," which is frequently quoted as the most intelligently Christian city of Europe, no less than twenty thousand persons went out to a great resort known as the Salvèe, and other pleasure resorts. This movement on the part of Lausanne ought to do good, and we sincerely hope that it will. But when popular customs are fastened on a people it is not very easy to uproot them. The good example of Lausanne should be tried another year in every center of Switzerland, because it is sorely needed.

JERUSALEM AND BETHLEHEM are receiving an unusual meed of attention just now. Five churches are in course of construction. Two Russian grand princes are expected to be present at the dedication of the Gethsemane Church, an event which clearly has a sort of ecclesiastical and political bearing combined. The Second Russian Church, just beside that of the Holy Sepulcher, is rising in costly material and stately proportions, and will be ready for consecration next year. The hospice for aristocratic Russian pilgrims, north of the Russian New Jerusalem, is also rising in stately outlines, with a cloister and girls' school in the vicinity. One wondered for awhile where the money came from for all these enterprises, but it has recently come to light that it is provided by the Russian Palestine Association, whose members are wealthy Russians.

The Abyssinian Coptic Church is a beautiful circular building with a cupola, and is now under roof, making quite an ornament to the surroundings. In Bethlehem the church of the friar Belloni is about half up, and the Protestant Church is now rising above the foundation. The Greeks recently placed a cross on the cupola of the Church of the Sepulcher, and this work was done in a single night and caused great excitement in the Romish camp; for, according to Oriental ideas, whatever nation sets a cross on a church has a right to all it contains.

Nothing of special political importance has occurred in Palestine of late. The last *coup d'état* was the Sultan's blow at the Jews, prohibiting their immigration to the Holy Land. But their leaders obtained the privilege of remaining three months in the holy city, visiting the graves and holy places. But on the other hand the government seems to allow all sorts of wild tribes, as the Turcomans and Circassians, to settle east of the Jordan. This commingling of strangers with the native Bedouins gives rise to a good deal of fighting and skirmishing that does not always end without bloodshed. This antagonism of races is sometimes very bitter and fatal. A party of Mohammedans were discovered by Christian customs officers smuggling tobacco into Beyroot. This interference of the Christian with the Turk caused a great deal of bitterness, and the whole town took sides in the squabble, the line being clearly drawn between the creeds. For a time there was great danger of a bloody riot, but by some means the tumult was quieted. Palestine seems on the eve of a great struggle between nationalities and creeds, in which Russians and Jews will be prominent.

BRAZIL is in quite a flutter of excitement because of the rejection of a petition of the Protestants of the realm to be allowed to worship in a public manner. The matter was received well in the Senate, but failed in the House. The members of the Cabinet who in the Senate seemed to favor the request, evidently soon received a hint from the higher power, and thought it better to put off the matter for a season. The appeal comes from a large body of German Protestants settled in the province of Rio Grande do Sul.

The cause of this treatment was the appearance of a counter petition with

twelve thousand signatures, mainly from the ladies of the upper classes of Rio; and it is said that at the head of this petition stands the name of the Crown Princess Isabel, the late regent during the absence of the Emperor Dom Pedro. This suspicion puts a very serious phase on the matter, for a lady so devoid of tact in the present crisis of the country as to do so unwise a thing can hardly be safely intrusted with the regency. The excitement among the Protestant population is very great, and it is considered as an insult that light and air are denied to their form of worship. It has been hard to bear the legacy of former times in this matter, when Protestantism was not at all known and the rule came from Portugal. But that the same feeling should now exist in the higher regions of government, notwithstanding the unanimous request of all Protestant congregations of the land, it is hard to conceive.

The truth is, that there is a good deal of tinder heaped up in Brazil, and all have the feeling that it will soon come to an explosion. The Emperor has returned, but he is a sick man, and must soon die, and the succession is a matter of much doubt. He was evidently not very well pleased with the regency of his daughter, and hurried back at the risk of dying on the way to resume the reins of government. The crown princess during his absence committed a great stroke of policy in liberating all the slaves a little before the legally appointed time, but the feeling is that she has received too much credit for it. At least it is hazardous for her to believe that this act permits her with impunity to be unjust to a large body of intelligent and valuable citizens who came into the land in the expectation that their inborn rights should be regarded. In her policy she did violence to the parliamentary system, and in religious matters she is thought to be under the influence of the Jesuits. It is now thought that the Senate would not receive the abdication of the monarch in favor of his daughter. The Republicans will do all they can against her ascent to the throne. They favor the son-in-law of the emperor, a Saxon prince.

Cardinal Lavigerie, the Archbishop of Algiers and Primate of Africa, is entering the African arena with much vigor, and the avowed determination of stamping out the huge vice of slavery from the entire continent. It is sad to know that this is a very heavy contract, but he proposes to go at his work with the Bible in one hand and the sword in the other. The Cardinal has been busy for twenty years in the mission work in Africa. He began by founding the congregations of the "White Fathers," or missionaries of the Holy Virgin of Algiers, which body sent to Leo XIII. in 1878 an address wherein they say that they have but one wish, namely, to save the souls of these unbelievers by bringing to them the words of the Gospel until they die in the service.

This order now has a novitiate in the *Maison Carrée* in Algiers, wherein are prepared all the novices for mission service in Africa. Since that time these White Fathers have founded a series of mission schools in various parts of Europe—in France, Belgium, Holland, and Germany.

They have also settlements in Jerusalem, and in the vicinity of Rome. Although within the last ten years twelve of these White Fathers have met a martyr's death in Africa the result of their missionary activity has not been especially gratifying, and but few negroes have been brought over to Christianity. But notwithstanding this they have already founded eleven stations in the region of Lake Albert Nyanza, and an apostolic vicariate. To aid in this work the cardinal is now about to send out female missionaries.

In the summer of 1887 he established in the Dutch city of Maestricht a missionary cloister for Africa, and soon had twelve women under vows for the work. As to the province of the sword in this work of suppressing slavery, the Cardinal is endeavoring to create an international armed body which shall be composed entirely of volunteers, who shall be supported by a fund contributed by all the States interested in African matters. To effect this purpose Lavigerie is now making the tour of European States. It is said that the Pope will send a circular to the Powers in the interest of this enterprise. For the volunteer legion that is to operate on Tanganyika Lake one hundred and fifty have already enlisted, and anti-slavery committees have been formed to collect funds in Belgium and elsewhere. The King is not very favorable to the movement. He would reach the negroes by peaceful methods.

"Vacation Colonies" are a new move on the part of the Germans. An international convention recently held in Zurich, called together at the instigation of German philanthropists, discussed the plan of forming so-called *vacation colonies* for the retreat of children of the cities during the summer months. The experiment is a brilliant success in Germany, having been in progress for some time. Nearly ten thousand children were assembled last summer from seventy-two cities. The reports of the convention were interesting and encouraging. The founding of these summer colonies under careful hygienic control was declared to be a fitting work for the friends of childhood every-where. In these establishments the children are not idle, but are usually engaged in some sort of object-lesson training while gaining health and strength for the winter.

Bishop Strossmayer, of Croatia, has rather a hard time with the authorities, who are in favor of the Ultramontane Church. When the Emperor of Austria was recently in Pesth with the Crown Prince he gave a reception to the Catholic clergy of Hungary. The Emperor, having greeted very kindly several of the archbishops and bishops, turned to Strossmayer, and openly said, concerning a certain telegram expressed in liberal terms, sent to Kiev on the occasion of the assembling of the Russo-Greek Church in that ancient city: "I would not have thought that one of my subjects could have been guilty of such an act. This telegram was an insult to the Catholic Church and the monarchy. You appeared not to know what you were doing; you were sick." Bishop Strossmayer,

bowing to the Emperor, said quite loud: "My conscience is clean, your majesty." The Bishop is the leader of the Croatian opposition to the Hungarian rule. Were it not for this such an unusual scene between an emperor and a bishop would never have occurred.

II. LITERARY.

THE SCHOOLS OF FRANCE are not in a very cordial condition in the matter of religion and conscience. Relations are so strained that the courts are frequently called in to settle disputes. The Court of Appeals in Paris recently found it necessary to sit in judgment on the decree of a lower court from the following cause: A wealthy Protestant in central France conceived the praiseworthy idea of collecting in his own house a number of little girls from ten to twelve years of age to enjoy with his own children the religious instruction of a special teacher, engaged and paid by himself. For this act he was summoned before the school inspector of the district and condemned to a fine because he had established a primary school in his own house. He appealed to a local court and lost his case, and then came to the higher court of Paris, which reversed the decision. The Court of Appeals decided that as religious instruction is no longer imparted in the primary schools, therefore it is the privilege of every Frenchman to have his children instructed in that branch privately without a special permit from the government.

This decision is of great importance for French Protestants, and greatly pleases them; otherwise the Thursday schools and Sunday-schools were in danger, which are taught mostly by laymen, without a certificate from the higher schools. But the wonder and the pity are, that such a question could be raised in liberal France as whether a parent may be permitted to have his children taught in his own house by a teacher of his own choice, and this in the matter of religion. The government supports the public schools, and licenses schools carried on by private teachers who have certificates of competency from the higher schools. Here it certainly ought to stop. The public school system in France has been greatly developed since the decree for taking the schools out of the hands of the Church. There are now about 80,000 primary schools and 13,000 so-called private schools, that is, taught by professional teachers on their own terms. The pupils now run up into the millions, and the increase has been steady and rapid. The great trouble has been to obtain lay teachers, because of the almost universal custom until lately of employing the priests and the nuns. But the demand has produced a supply that is yearly growing in number and quality. In the rural regions the influence of the Church is still very strong, and it makes out to control them with teachers that assume to be from the laity, though every body knows that in time and place these same teachers are of the Church.

CARDINAL BONNECHOSE has just re-appeared to a French audience in a very interesting biography. In life he was very active and outspoken,

and his biography revives many of the incidents in the life of Pius IX. The future cardinal was the child of a Protestant mother, his father was indifferent, and the son was allowed to embrace the Catholic faith. To this he was more than loyal—he was partial. Every thing in his way had to yield before the authority of the Church. For forty years he was the constant plenipotentiary between the various governments and the court of Rome. He asked but one thing of them, and that was to serve the papacy. He was the friend of the third Napoleon as long as he governed for the profit of Catholicism. When the King of Prussia was crowned Emperor of Germany at Versailles this prelate hastened to demand of him the restoration of the temporal power. The Cardinal was the sworn enemy of every liberal tendency, and declared before the Senate, "I govern my clergy as a regiment."

FREDERICK RUCKERT was one of the purest and sweetest poets of his age, and his centenary was recently celebrated with great enthusiasm. At the age of twenty-two his "German Poems" appeared, and immediately stamped him as a patriot and Christian. His life-long aspiration was the unity of Germany, which he did not live to see. Orientalism was his favorite field, and he published the *Wisdom of Brahma*, in twenty volumes, containing the richest creations of Hindoo philosophy. He became professor of Oriental tongues at Erlangen and then at Berlin. His *Life of Jesus* in verse did not meet the welcome that it perhaps deserved, and he then turned to lyrical poetry, in which he occupied a large place in German letters. The very titles of some of these are most attractive to childhood—childlike and simple, but containing great truths in the garb of simplicity, as for example: "A Little Story to put to Sleep a Little Sister;" "The Little Boy who Wished to be Taken Every-where;" "The Little Tree that Wanted Other Leaves."

THE SWISS PROTESTANTS recently met in a convocation at Lausanne, and their words savored of the true spirit of broad Christianity. In several of the addresses tender allusions were made to the beloved Vinet, so well known in this country by his works. In his words they declared that they wished, as did Christ, nothing but to save men. In this beautiful reunion of Christian workers on the borders of Leman there was no dissonance and no bitter discussion. The eminent president alluded with real satisfaction to the softening of theological strife in Switzerland. The Protestants have become more liberal, and the Liberals more pious. But with this progress there is no abandonment of essential Christianity. It was *in necessariis unitas*, and only *in dubiis libertas*. Ecclesiastical peace will be very dear to the Swiss if it can be obtained without too much sacrifice, and the general tenor of all the utterances on this occasion was unity among the evangelical population of the country.

PROGRESS OF CIVILIZATION.

Evolution, as Herbert Spencer formulates it, is enjoying a temporary revival, but its power to modify theological belief is exceedingly problematical. The Brooklyn Ethical Association, which meets fortnightly, proposes to spend the winter in discussing the evolution of the earth, of morals and theology, and the effects of the doctrine on religious thought and the coming civilization. Midway in the course the proofs of evolution as the secret of the world's being will be announced. The proofs will be interesting, for the world has been patiently waiting for them. As Mr. Spencer is in communication with the Association he may furnish them, in which event we know what they will be in advance; but we suggest that evidences that convince the reason are needed in the effort to establish the pet dogma. That evolution is the spirit of history the devout mind believes; but it is theistic evolution—the opposite of that theory that permits an atheistic conclusion and solves superficially the problems of the universe—that wins the faith and respect of the theologian. The recent action of the South Carolina Synod condemning the action of the Charleston Presbytery in the case of the Rev. Dr. James Woodrow, who espoused the Christian form of evolution and taught it in the theological seminary, is worthy of commendation; for to prohibit the teaching of the doctrine, as was intended by the expulsion of the professor, is in conflict with freedom of thought, the right of the citizen to independent judgment, and the triumph of the truth associated with it. The conflict is Atheistic *versus* Theistic Evolution, with the chances in favor of the latter. The Association represents one phase, the Presbytery the other, of the great controversy.

Though warranted in theorizing on the contents of "mounds" it is premature to establish conclusions from them, and ask the world to accept them. Relics of great value have been found in Central America—as an inscribed stone in Guatemala and layers of rock covered with human footprints in Nicaragua—but it is too soon to infer from them a great prehistoric age for man. An antiquarian, poetic in spirit, has concluded that the mound-building instinct prevails in Mars, our planetary neighbor, and from what he has discovered in that world he reasons to what would have happened on the earth if a more generous civilization had not extinguished, or at least superseded it. We insist that not imagination but reason must appropriate the facts in this field, and that not science but theory has only been attained in the study of the monuments of the extinct people who once inhabited the western hemisphere. The American Antiquarian Society must resist the tendency to fanciful speculations on a subject that is purely historical, and depends for its development upon the scientific and historical spirit. The finding of six skeletons of Toltecs in Dakota does not prove the existence of a race of giants; nor is it conclusive that the squares and circles in the Scioto Valley, in Southern Ohio,

were built by the Cherokees because they resemble the later fortifications of that tribe; nor do the petrographs in Arizona justify all the conclusions of Mr. Cushing, the explorer, respecting the worship, customs, and habits of the people they represent. The science of the mounds is in the juvenile period, and is no more authentic than the early geologies of the century. Facts, not speculations, and all the facts before speculation, will dignify the conclusions reached and awaken faith in them.

Aryanism is the fundamental problem of ethnology. Robert Gordon Latham, the English philologist, proposed a European origin for the Aryan race; but Dr. Horatio Hall, of Canada, files physiological, philological, and geographical objections to the theory, assigning the primitive stock to the plains of Persia. That the Aryans early migrated westward into Europe, conquering the Semitic, Iberian, and Uranian peoples whom they found there, is almost a settled historic fact; and that by amalgamation a new, stronger, more aggressive, and more highly cultured race was the result Europe itself is the proof. The evidence of the unity of the Indo-European nations is chiefly linguistic, the Asiatics adopting the Germanic tongues of primeval Europe. In the long stretches of the ages the European has outrun the Asiatic; the latter clinging to superstition and still worshiping idols, the former shaping society into civilization, accepting the moral code of the Judaic lawgiver, examining and receiving the religion of the New Testament, and worshiping the Most High, who is over all continents and kingdoms. In the evolution of things it is likely to happen that the real unity of all nations will be, not language, but religion, or the spiritualization of the race, with its allotropic subdivisions, through the perfect image of humanity in Jesus Christ. This achieved, Aryanism will be valuable only as an ethnographic relic.

Modernism is invading the Vatican. Complaining of his self-imposed prison-life, the Pope, nevertheless, looking out upon the seething world, is troubled over the slave-trade in distant Africa, and deputes Cardinal Lavigerie to London to implore the English nation to suppress the great crime. Perhaps it was while he was cogitating upon the horrors of the slave traffic that he concluded to broaden a little on the general subject of liberty, and really issued an encyclical apparently favoring a doctrine he and his predecessors had opposed for centuries. If he could see the necessity for modern light in Spain, Mexico, South America, France, Austria, and Italy perhaps he would depute England or the United States to establish schools in those countries and preach a little Protestantism to the iron-bound masses of Catholicism. Throw open the shutters, O man of the miter, and let in a little of the sunlight that makes glad the progressive nations of the world—Germany, England, and the United States; the greatest, the most Protestant, and beyond the leavening power of Jesuitical hypocrisy!

An irenicon from the Lambeth Conference of Anglican bishops in favor of the recognition of the validity of the ministry of non-episcopal dissenting bodies is an advance that augurs a some time organic unity of ceremonially dissimilar Church organizations. And it was proper that such proposition should emanate from the Church which, always too self-centered, has been unable to discern the providential authorization of other communions. The unity of Protestantism depends, not upon dissentient Christian bodies, but upon the larger evolution of those smaller Protestant hide-bound religious aristocracies that hitherto reserved the prerogative of ordination, or the right to Churchhood, to themselves. Without an abandonment of history, but correcting their hoary error, the Anglican bishops assent to the ministerial function in bodies not dependent upon them for grace, ordination, wisdom, efficiency, religion, or heaven. This is well; let the development proceed.

The locomotive must be regarded as an old-world pioneer of modern civilization. Through Bulgarian enterprise a railway has been completed from Paris to Constantinople, shortening the distance between them forty-eight hours. While Prince Ferdinand rejoiced in this triumph the Sultan opposed a public jubilee over the achievement, and instructed the people to be silent when the first train proceeded through his territory on its journey. The Russians are also building a railroad from Teheran, with the consent of the Shah, to Resht, on the Caspian Sea, uniting the dominion of Darius with that of the Great Bear in the north. A still more significant project is the contemplated railway line from Scutari, the Asiatic quarters of Constantinople, to Bagdad on the Tigris, opening a country fourteen hundred miles in length to the influences of European civilization, and advancing Asia Minor, as Mr. Jewett says, from the sixteenth to the nineteenth century. An English syndicate is responsible for the financial outlay, and Englishmen are the contractors and will be the proprietors of the completed railroad. Not to be outdone in this particular, some Americans are planning for the construction of a railroad from Minnesota through the Dominion of Canada and over Behring Straits to China, a distance of about five thousand miles. This is the age of steam and the Gospel, of railroad tracks and itinerant preachers, of the locomotive and Arminianism, and, working together, the world should be civilized and Christianized by the knell of the present century.

The specialty of the Woman's Christian Temperance Union is moral reform. Waiting long for the subsidence of corroding evils, hoping for legislation, education, and that impulse to progress that belongs to practical optimism, but waiting and hoping somewhat in vain, the gentler sex have organized against the threatening tide of iniquity in the land. He who studies the leadership of this movement, as well as the movement itself, must acknowledge that as seers and reformers they are as impetuous as Deborah and Joan of Arc, with every prospect of a complete attain-

ment of their object. That social impurity, with the twin vice of intemperance, is alarmingly common, no informed citizen will controvert; that extravagance in dress and love of fashion control the American home is patent to all observers; that scientific temperance instruction of youth is required for the protection of the future, parents, physicians, and teachers at once affirm. Unless vice is checked and the minor manners of the people are refined, Zechariah's flying roll, filled with curses, will visit every house of the republic and consume its very stones and timbers. In its recent convention in New York the reports of committees gave evidence, not only of appalling immoralities and frightful social conditions, but of heroic enterprise for the rescue of the degraded and the purification of the private and public life of the people. It was gratifying to learn that twenty-five Legislatures have enjoined instruction in the common schools in the scientific effects of alcohol and narcotics, and it is believed that New Jersey, Indiana, Illinois, Virginia, the Carolinas, Georgia, Florida, Mississippi, Texas, Arkansas, Kentucky, and Tennessee will soon sanction such instruction in their schools. Wisconsin was represented as fostering systematic fornication in its lumber regions, a stain that should be promptly obliterated by efficient legislation. To this work, beneficent, gracious, and patriotic, these Christian women are devoting their energies, treasure, and prayers; and the patriotism, religion, and philanthropy of the country must sustain and co-operate with them, to the end that the land may be cleansed of its filthiness and God have a name among us.

Mormonism in its polygamous aspect is doomed, but the doom awaits complete fulfillment. The cumulative Protestant argument against it; the Edmunds law enforced, especially against its chief men; and the decision of the Supreme Court of Utah dissolving the Mormon Church and escheating the personal property of the corporation to the government, have undermined the foundations of the offensive structure which, hearing a final blast from the Supreme Court of the United States, will, like the walls of Jericho, fall irrecoverably to the ground. It is noteworthy that the assault on Mormonism is because of its inherent and constitutional immorality. Protestantism denounces it because of its unrighteousness; the civil law excoriates it because of its baseness and disharmony with civil life; the courts are against it because it is a menace to national integrity and is guilty of high treason to humanity. Purified of its adulterous instincts, it may survive for a time as a system of religion and be permitted to exist, as Mohammedanism, Theosophism, Chinese paganism, and infidelity are permitted to express themselves, but its iniquities are so inseparable from its life that a few years more of purgatorial legislation will accomplish its extinction.

SPIRIT OF THE REVIEWS AND MAGAZINES.

REGARDING the higher periodicals of the day as exponents of the prevailing currents of thought in intellectual and religious circles, the Christian thinker is more than pleased to note that in treating of the varied phases of modern skepticism their tone is not now that of timid apologetics, but of bold aggression and abiding confidence in Christian truth. Not that the enemies of truth have abandoned the conflict, for Professors Kuenen and Siegfried are still trying to sweep away what the latter is pleased to designate "the thin cobwebs of a Mosaic original" for the Pentateuch. M. Renan is fresh in the field with his brilliant but absurdly fanciful and miscalled *History of the People of Israel.* Lawrence Oliphant, in his *Scientific Religion,* and other advocates of modern Occultism, are diffusing their fallacious and deistical, if not atheistical, ideas on "Spiritualism," "Theosophy," and "Esoteric Buddhism." C. E. Plumptre is assaulting teleology; and even the more or less orthodox Dr. Driver appears in his *Isaiah* giving his support to the destructive methods of the "new criticism." But in these and all kindred productions of the day no really new hypotheses are broached. Some of them may contain variations in phases of the issues in controversy, but the hypotheses themselves have been proved to be without real grounds. In fact, many leading scientific and philosophical skeptics have been unconsciously led to conclusions which, when applied to the study of religion, have strengthened the Christian argument. It is therefore apparent that the wave of modern skepticism has lost most of its destructive force, and that Christian truth was never more strongly intrenched in the intellectual convictions of the Church than now. Never was the Church more confident of ultimate triumph; never was she more steadfast in her purpose to continue her conflict with error until her great Teacher shall be crowned Lord of all. And this confident and determined spirit, as intimated above, is strongly reflected in all our leading religious reviews and magazines.

The Quarterly Review of the Methodist Episcopal Church, South, for October has: 1. "The First Methodist Conference West of the Alleghany Mountains;" 2. "The Problem of Methodism;" 3. "Baptism and its Design;" 4. "Volapük;" 5. "Are Faith-Cures Miraculous?" 6. "The Septuagint;" 7. "The Great Unthinkable Dogma:" 8. "Protestantism the Spirit of Christianity;" 9. "The Disciples and the Book;" 10. "Life and Genius of Sydney Lanier;" 11. "Dr. Steele's Fraternal Address;" 12. "Reminiscences of the Olden Times."

These are all ably written papers; but the second, on "The Problem of Methodism," by Dr. John E. Edwards, will command special attention, and probably provoke controversy among its readers. It is a caustic and defensive review of a volume by Dr. Borland, which book is itself a review of the differing opinions on the doctrine of Christian perfection

which are maintained among Methodists. Dr. Borland contends that, as Wesley says in his *Notes on the New Testament*, "To be born again is to be inwardly changed from all sin to all holiness." Planting himself on this definition of regeneration, Dr. Borland denies the necessity of "a second change," insisting that the maintenance of the state of "righteousness and true holiness," into which every one enters who is "created anew in Christ Jesus," "carries with it the title to and the moral fitness for the inheritance of the saints in light." Compelled to admit that Mr. Wesley in his earlier writings taught that without a "second change" pardoned and regenerated believers "must remain full of sin and death," Dr. Borland claims that in later life he held that the "regenerated believer is washed, is sanctified, his heart is purified by faith." He accounts for these contradictory theories of our founder by showing that, as a Churchman, he for a long time held to that clause of the ninth article of the Church of England which affirms that "this infection of nature doth remain in them that are regenerated." In this phrase he found a basis for the "second change" dogma. But he cut that "residue clause" out when he prepared the Articles of Religion for the Methodist Episcopal Church. And Dr. Borland asks, "Is there any rational or moral ground on which we can account for the unquestioned and unquestionable fact that he expurgated the residue clause . . . other than that he renounced and repudiated its doctrine?" After meeting sundry objections which the advocates of the second change will make to his statement of the content of regeneration, the author, as his reviewer shows, sums up his views, saying, "Regeneration is an *instantaneous* work, resulting in moral purity, while *perfection* is a *growth*, resulting in *maturity*." Dr. Borland's theory is as old as the "problem," which has been more or less obscured by the failure of many to interpret the language of Scripture in the light of the facts common to all Christian experience. Looking into the latter, one finds in regeneration the beginning of a new spiritual life, which in essence is "the love of God shed abroad in the heart by the Holy Ghost. This love dethrones selfism, expels its allied affections, and brings the will into subjection. Thus regeneration means the *cleansing* of the affections and the *sanctification* or setting apart of the man to the service of God. And since it implies justification it also includes the cleansing of the conscience from all guilt. This love is often at first only a feeble flame, the love of "a babe in Christ." But as faith takes in more and more of the deeper meaning of truth the flame brightens, the love becomes more and more potent in its appointed task of overcoming old habits of thought, feeling, and ethical action. Its victories beget rich experiences, which may become so decisive in their power as to amount to what many call a "second change;" but which are really nothing more than the fruits of fidelity to that maturing affection which is subject to a law of growth that will even in heaven impel it to reach forward to a still higher point of a development which can have no finality other than a point from which to rise still higher in the ecstasies and services of love. Taking these simple facts of experience for guides,

what need is there of looking at regeneration and Christian perfection as factors of an "insolvable problem?"

In "Baptism and its Design," Dr. G. H. Hayes finds a scriptural baptism to be a purification from sin by the agency of the Holy Ghost. Water baptism is therefore only a symbol of that purification, and since the Spirit is said to be "poured" or "sprinkled" on the subjects of his work, immersion in water cannot be the symbol of spiritual baptism. Dr. Hayes presses this point with a keen, merciless logic, which though it may not conquer Baptist prejudices, may keep many from being perplexed by Baptist teaching.

In "Volapük" the Rev. M. B. Chapman gives a lucid statement of M. Schleyer's scheme for constructing a new language, not to supersede the nine hundred languages now spoken, but only "to form a means of international communication, a common meeting-ground for the peoples of the earth." Volapük is simple in construction, has thirteen thousand words in its dictionary, and counts its disciples by thousands. Dr. Chapman is sanguine of its success.

In "The Septuagint—Its Critical Value," Dr. Wright gives his readers a scholarly article on the Septuagint, which, though not to be relied upon as a corrector of the Hebrew text of the Old Testament, is yet of "great advantage in elucidating the text of the New."

Rev. W. J. Scott's paper on Sydney Lanier is a charming and appreciative critique upon a poet who, though prevented by the brevity of his career from fulfilling the highest promise of his richly cultivated genius, yet wrote enough to be enrolled among "the princes of song."

The Bibliotheca Sacra for October contains: 1. "The Divine Immanency;" 2. "The Economy of Pain;" 3. "Clement of Alexandria not an After-Death Probationist or Universalist;" 4. "The Oldest Book in the World;" 5. "Eschatology of the New England Divines;" 6. "Music and Christian Education;" 7. "Guilt;" 8. "Critical Note—Bethsaida." In the first of these papers Dr. James Douglas treats with rare ability of the relation of the divine immanency to the miracles of Christ. Rejecting the old definition of Christian apologetics, that "a miracle is the suspension of the laws of nature," and accepting "the dictum of modern science, that natural laws are the divine action," he claims that it was not by a suspension but by an intensification of the laws and forces of nature that Christ's miracles were produced. A brief analysis of the miracles leads him to his definition, that "the miracles of Christ were a new mode of the divine action in nature, revealing the divine presence and power. They were signs of a present God not far off, but is "that power in nature which can change the operations of nature at his own pleasure." All this is well and forcibly put, but one wishes that in his analysis of the miracle at Cana and of the raising of Lazarus the doctor had more fully established his theory that Christ's miracles were produced by an *intensification* of the laws and forces of nature. It is not apparent

that there is any force either in water or in a dead body which by *intensification* could cause the former to become wine, or in the latter could cause its reanimation by the departed spirit. Both acts certainly proved the power of our Lord to change the operations of nature, but that he did so in these cases by intensification of existing forces is, so far as we can see, "not proven." But the doctor speaks truly in saying of all Christ's miracles that their highest significance is, that "they were signs of his true work and mission of spiritual healing." And "the best proof of Christianity is in his teachings, character, and life." In the "Economy of Pain" Dr. Hayman concludes a series of thoughtful and suggestive papers on the question of human suffering, which, after all that can be written upon it, will still remain an inscrutable mystery. In this article the uses and lessons of pain, especially its place in the moral government of God, are very ably if not always satisfactorily treated. Dr. William De Loss Love, in a paper showing considerable research, attempts to defend Clement of Alexandria from the assertion of "New Departure" controversialists and others, that Clement was an after-death probationist and Universalist. His success is scarcely complete, seeing that, despite his interpretative comments on cited passages, one cannot very well avoid the conclusion that Clement's theory of the continuance of the Redeemer's work after this life does involve at least the possibility that there may be, as he says, "ways for purification and repentance after death." But Clement's opinion weighs lightly when placed in the scale against Christ's own words. "The Oldest Book in the World," a translation, by Professor Osgood, of the French version of the *Papyrus Prisse*, by M. Philippe Verey, is both a "literary curiosity" and an important contribution to human history. Distinguished Egyptologists accept it as the oldest book now extant in the world. It professes to have been written in Egypt 2000 B. C., and treats of religion, ethics, and society in Egypt before that remote period. It was obtained from excavations in the necropolis of Thebes. It unveils a very highly matured civilization existing in that country three thousand years before Christ, a period in which "Egypt was best governed and at the highest point of internal prosperity." Though not purely monotheistic, it yet then had "a far purer system of religious belief and a nobler conception of the Supreme Being than heathen Greece and Rome, a few centuries later, ever had." Its maxims are remarkably similar to those found in the books of Proverbs and Ecclesiastes, and "are nearer the teachings of the Bible as to God and morality than to the teachers of Greece and Rome, or to Confucius and Buddha." Granting its genuineness, as many leading Egyptologists do, it sheds a light on the advanced condition of society in Egypt before Abraham lived, which revolutionizes one's conceptions concerning human progress in those early days in the life of humanity.

The *British and Foreign Evangelical Review* for October contains: 1. "Charles Darwin;" 2. "The Witness of the Spirit;" 3. "An Analysis of Romans ix–xi;" 4. "The Theology of St. John;" 5. "The Ascension

of Isaiah;" 6. "An Examination of Determinism;" 7. "The History of Joseph;" 8. "Modern Occultism and Scientific Religion;" 9. "The Temptation of the Church;" 10. "History: a Demonstration under the Moral Law." In the first of these papers J. L. Morrow writes approvingly of the life and letters of Darwin as furnishing ample materials for forming a true conception of the man and his life-work. He shows how Darwin's studies had a materializing effect upon his mind, effacing the spiritual thoughts of his childhood and blinding him to every thing but matter; living among things lower than himself, he became like them in that his spiritual nature was stricken with atrophy. His teaching, Mr. Morrow claims with truth, is adverse to spiritual thought and feeling. In "The Witness of the Spirit," by B. C. Caffin, we have a forcible delineation of the Holy Spirit's threefold witness—in the Scriptures, in the lives of Christians, in the individual soul. The doctrine of the direct witness of the Spirit to the sonship of the believer is clearly and beautifully presented, as is also the gift of power which is evidence of the presence of the Spirit in the soul. "An Analysis of Romans 9–11," is expository and exegetical, touching with a skillful pen the eternal question of "the compatibility of free will in the creature with the divine sovereignty." "The Theology of St. John," by Dr. P. J. Gloag, is a luminous critical synopsis of the theology taught by St. John in his writings. The characteristic of John's theology is its subjectiveness; it is the theology of the heart, combining simplicity of style with profundity of thought. It is not argumentative, like Paul's, but contemplative. Its view-point is not the sinfulness of man, as Paul's was, but the love of God, as seen in the incarnation of the divine Logos. Hence its key-note is the doctrine of the Logos, or the Word, as the manifestation of the divine reason. John did not derive the term Logos from Philo, the Jewish philosopher, as some assert, but from the Old Testament. He grounds his theology on the incarnation and on the atoning sufferings of the Logos. He traces human redemption to the Father's love seeking to restore humanity to its proper harmonious relation to himself. In John's theology faith has the same importance as in St. Paul's. The agency of the Holy Ghost in human redemption is made distinctly prominent, and he assigns a marked pre-eminence to love as the essence of the spiritual life which proceeds from the Holy Spirit. He demands of believers hatred to Antichrist, which embodies itself in the world, and which is dominated by Satan, whose ultimate overthrow he describes in his mystic Apocalypse. His eschatology is brought out chiefly in the latter, and is unmistakably clear as to human destiny. To fully understand St. John one must be spiritually minded, since he speaks more to the loving heart than to the critical intellect. "The Ascension of Isaiah" is a sketch of an ancient apocryphal book, purporting to be a history of Isaiah's martyrdom, etc., composed partly at the end of the first Christian century and partly in the second. It was known until the fifth century, when it almost disappeared from notice, until accidently re-discovered by Richard Laurence, Archbishop of Cashel, in 1819. It treats mainly of the vision and martyrdom of the prophet Isaiah. It

is chiefly interesting to us because its rejection from the canon is, says our reviewer, a standing witness of the care taken in the early Church to confine the books of Scripture to those whose inspiration was approved by sufficient testimony.

The *North American Review* for November contains: 1. "For Whom Shall We Vote?" 2. "Camp-Fires of the G. A. R.;" 3. "Rome or Reason;" 4. "Yellow Fever and Its Prevention;" 5. "The Fast Set at Harvard;" 6. "Wall Street;" 7. "Catholicism and the Public Schools." Of these papers "The Fast Set at Harvard," signed Aleck Quest, will attract the attention of parents having sons in the university, and of all serious-minded men interested in our educational institutions. Of the two thousand students at Harvard this writer says that "perhaps a majority of them are quiet fellows." Most of the remainder drink, play, and get into reprehensible scrapes; one man in every twenty comprise what he calls a "fast set," who play poker, bet, drink, and revel in other degrading vices. He thinks the president, faculty, and overseers cannot easily remedy this state of things, though an aroused college sentiment might effect a reform. What the authorities do to arouse that sentiment he does not say; but surely, if it be true that such a "fast set" is tolerated there, religious men will be slow to place their sons within reach of such "fast" associations. Harvard cannot afford to tolerate them, either in its societies or in its classes. But judging by the spirit of this article, and by the testimony of some Harvard men, we incline to the opinion that its writer deals in hyperbole. Possibly he is a "sore-head." In "Wall Street" Brayton Ives gives a somewhat rose-colored view of Wall street and its methods, making it appear that, despite its speculative character, it is not quite so bad as it is commonly painted, and that it is indispensable to the financial interests of the country. Yet his own admissions show that its leading speculators do not give much heed to the law of love to one's neighbor in their operations. In "Catholicism and the Public Schools," Gail Hamilton is vivacious and vigorous, as she always is, but she evidently mistakes the true issue involved in the school question. She regards the hostility of the Catholic priesthood to our public school system as having its origin in the conscience of the Catholic laity. As a matter of fact, the great body of that people have few if any conscientious scruples against sending their children to the public schools. This has been shown by their opposition to the creation of parochial schools, and by the fact that many of them still persist in sending their children to the public schools. No, it is not lay Catholics but the priests who lead the fight against the public school system. Hence, even where parochial schools exist, they, as in Boston, mendaciously seek to say what books and teachers shall be permitted in the public schools to Protestant children. And even those priests are guided more by the policy of their anti-American Church than by conscience. They aim at State support for their own schools; and, despite Gail Hamilton's flippant demand that their dictum as to school-books, etc., shall be yielded to, we think the

time has come for every true American to separate the school question from party politics, and, while permitting parochial schools, to unite all parties in bidding those slaves of the Vatican to keep their hands off our school system, which is essential to the prosperity and perpetuity of our political system. Rome must not be permitted to rule in America, because her rule is the synonym of ruin!

The *Presbyterian Review* for October has: 1. "The Influence of Paganism on Post-Apostolic Christianity;" 2. The "Impeccability of Christ;" 3. "Charles Darwin's Religious Life—A Study in Spiritual Biography;" 4. "The Two Isaiahs, the Real and the Imaginary;" 5. "General Synod of the Reformed (Dutch) Church." Dr. George T. Purves in the first of these articles sketches with a master's hand the influences of pagan thought, pagan philosophy, and pagan society on the Church in the age next succeeding the apostolic. Having evidently studied the writers of the period, he may be accepted as an authority when he says, that "the mingling of paganism with post-apostolic Christianity was a necessary first stage in the education of the Gentile world in the doctrines of the Gospel. If paganism defiled Christianity, Christianity regenerated paganism. . . . It was inevitable that the intellectual apprehension of the Gospel by the world should at first be faulty and partial. But the teaching of the Hebrew apostles was destined to lift the whole world up to their own clear knowledge of God and his salvation." The second paper, on "The Impeccability of Christ," by Dr. William G. T. Shedd, is characterized by clearness of statement and much discriminative thoughtfulness. Its key-note is, that "Christ's person being constituted of two natures, one divine and the other human," the former is "both non-temptable and impeccable. . . . The human nature, on the contrary, is both temptable and peccable." Yet since his divine nature controlled the human, it "could not innocently and righteously leave the human nature to its own finiteness." Consequently, Christ, while "having a peccable nature in his constitution, was an impeccable person. Impeccability characterizes the God-man as a totality, while peccability is a property of his humanity." This theory is very ingeniously and forcibly reasoned upon, but when duly weighed one finds in it little else than a claim that in his human nature our Lord was *theoretically* but not actually peccable. If he could not sin he was assuredly as impeccable in his human as in his divine nature. But, despite this explanation, which does not explain, the paper deserves consideration because of its admirable thoughts on temptation and the power of divine grace to strengthen the human will. In "Charles Darwin's Religious Life" Professor B. B. Warfield has, from the materials found in "Darwin's Life and Letters," by his son, constructed a history of the famous naturalist's *inner* life; and a sad history it is, showing the descent of a naturally noble nature from its early beliefs in Christian truth, through a cold Theism down to the gloomy depths of a rayless Agnosticism. If evolution implies development of the lowest in the direction of the highest, then its greatest advocate, though ethically an admirable char-

ter, was not in his *spiritual* nature an evolutionist. Instead of ascending spiritually he degenerated. "The Two Isaiahs" is a very able review by Principal George C. M. Douglas of Cheyne's *Prophecies of Isaiah* and Dr. Driver's *Isaiah: His Life and Times, and the Writings which Bear his Name.* It is well known that recent rationalistic writers, following some German scholars of the last century, have claimed that the Isaiah who wrote the first thirty-nine chapters of the book bearing his name could not have written the remainder, because the historic events it records occurred subsequently to his death, and because its style differs greatly from that of the previous chapters. Hence they contend for two Isaiahs. The arguments by which this claim is supported are thoroughly and effectually sifted by Dr. Douglas, and shown to be groundless. The prophetic gifts of Isaiah enabled him to predict things and characters he did not live to behold in person; and his grand conceptions of Israel's assured deliverance from captivity, with his foresight of the coming Christ, fully account for the superior elevation and eloquence of his diction in the later chapters of his book. Dr. Douglas has evidently no sympathy with the novelties of the new critical school which vainly strives to overthrow the old beliefs of the Church concerning the sacred record.

The Old Testament Student with New Testament Supplement for November contains: 1. Editorial; 2. "Weber on the Eschatology of the Talmud;" 3. "The Story of Samson;" 4. "The Assyrian King Asurbanipal;" 5. "Old Testament Word Studies—Moral Good;" 6. "Biblical Doctrine of Inspiration;" 7. "Synopsis of Important (Review) Articles;" 8. "New Testament Study, No. 9—"The Parables of the Kingdom."—— *Canadian Methodist Magazine* has: 1. "Landmarks of History;" 2. "Round About England (No. 5);" 3. "Vagabond Vignettes;" 4. "In Search of the Picturesque;" 5. "A Word for Classical Studies;" 6. "Forty Years with the Sioux;" 7. "A Scaling Adventure;" 8. "The Lost Silver of Briffault;" 9. "The Higher Life;" 10. "Rome Within Rome;" 11. "An Historic Church;" 12. "Some Summer American Resorts."——*Harper's Magazine* for November, besides its usual quantum of interesting fiction, has the following finely illustrated instructive articles: 1. "The Lower St. Lawrence;" 2. "A Museum of the History of Paris;" 3. "Elk-Hunting in the Rocky Mountains;" 4. "Boats on the Tagus;" 5. "The New York Real Estate Exchange;" 6. "Our Journey to the Hebrides," etc.——*The Historical and Genealogical Register* for October contains: 1. "Memoir of Israel Ward Andrews, D.D., LL.D.," with steel portrait; 2. "The Marietta Colony of 1788;" 3. "Alumni of William and Mary College who have Held Official Positions;" 4. "Soldiers of King Philip's War;" 5. "Place Index to the Register;" 6. "Inscriptions in Colchester Burying Ground;" 7. "The Tradition of Micah Rood;" 8. "Genealogical Gleanings in England;" 9. "Rendezvous of the Dorchester Colony;" 10. "Notes and Queries;" 11. "Societies and Their Proceedings;" 12. "Necrology of the New England Historic Genealogical Society."

BOOKS: CRITIQUES AND NOTICES.

Of the many good books referred to in this issue, the following will be especially prized if purchased: *The Chief Periods of European History*, by Prof. Edward A. Freeman; *Martin Luther*, by Peter Bayne, LL.D.; *Four Centuries of Silence*, by the Rev. R. A. Redford; and *Faith Made Easy*, by James H. Potts, D.D.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Faith Made Easy: or, What to Believe, and Why. A Popular Statement of the Doctrines and Evidences of Christianity in the Light of Modern Research and Sound Biblical Interpretation. By JAMES H. POTTS, M.A., D.D. 8vo, pp. 546. Cincinnati: Cranston & Stowe. New York: Phillips & Hunt. Price, cloth, $2 50.

Of the many books issued from the religious press of the country, few are so well adjusted to the modern spectacle of agnosticism in collision with faith, or so adroitly uncover the strategic positions and the infirm methods of assault on one side, or so comprehensively proclaim the truth, with its auxiliary supports, on the other, as this substantial octavo from one of the gifted writers of Methodism. Entirely free from the partisanship of an advocate, and unbiased in thought and expression, only as truth may bias the mind, he states clearly what should be believed respecting Christianity, enforcing the duty by rational considerations and arguments drawn from the truth to be believed. Pronouncing theological ideas for the common people, he avoids the technism of theology, but writes with all the strength and penetration of the profound theologian, all the beauty and elegance of the accomplished penman, and all the faith and courage of a devout Christian, furnishing an unanswerable reason for receiving the entire system of Christianity into the heart and life. Avoiding also the customary theological arrangement of subjects embraced in the great theme, and omitting the discussion of non-essential doctrines, together with controversies respecting the same, he has produced a book every page of which is worth reading because inspired by the spirit of the religion whose character and claims he aims to set forth. Thus viewed and understood, if read it will strengthen the faith of the Christian, convince and arouse the unregenerated, and instruct and admonish, if it does not overwhelm and rescue, the doubter in his darkness and sin.

Fully stating what to believe concerning the Bible, the Deity, redemption, prayer, the Sabbath, the Church, Christian duties and graces, the future state, and unbelief, it is made clear what not to believe, not so much by a direct statement and denunciation of error as by the transparent exhibition of truth, in whose presence error cannot abide. In the presentation of one side, the truth-side, of Christianity, the error side stands out to view by implication, but soon departs loaded down with suspicions and vagaries.

While, as a whole, the book is so excellent in its teachings and so well adapted to counteract the mischievous tendencies of unbelief, it may seem puerile to note that too much stress is laid upon miracles as credentials of Christianity, and a too brief exposition is given of the character and function of the Church, though the author drives a nail in a sure place when he says "that no one body of Christians has the right to set up as the only true Church." Space had not been wasted or unwisely occupied had the author amplified the law of prayer, the chief issue on the subject of prayer, or injected a little braver theology in the section on atonement, though when he says, "The atonement is necessary because man is unable to atone for himself," he lays the foundation for a complete Arminian superstructure of soteriology. Passing over these discoveries, not mentioned as of the nature of criticism, but as suggestive only of revised thought in the future, we urge the placing of the work in the hands of laymen for their instruction and strength, and of the clergy that they may see what popular forms divine truths may be made to take, and thereby learn the lesson of increased usefulness in preaching the Gospel to the masses.

Man a Revelation of God. By Rev. G. E. ACKERMAN, A.M., M.D., D.D., Author of *Researches in Philosophy*, Member of the American Institute of Christian Philosophy, Associate in the Philosophical Society of Great Britain, etc. 12mo. pp. 396. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price, cloth, $1 50.

Among the many results of the hard thinking of these times is now and then from some quarter a new proof of the existence, or of the attributes, of God, or a reconstruction of familiar lines of argument, with magnetic exhortation in its behalf. The danger of the hour is not from atheistic heaven, which is hypocrisy, but in the tendency to obscure the ground of faith in the divine administration and purpose respecting the world. To make patent the fact of the divine presence and order in human history; to recover the lost forms of faith in divine revelation and stimulate inquiry into its integrity and value; and to demonstrate from man himself the reign of the Supreme Power in his individual development, is not only an established but also a satisfactory and conclusive method of winning recognition of the theistic principle as the ultimate factor of government and the genesis of all existence. In some measure Dr. Ackerman accomplishes this end, as he carefully, scientifically, and theologically analyzes and interprets the physical, intellectual, moral, and regenerated capacities and achievements of man in his civilized and Christianized attainment and dominion. After many years of patient reading and a thoughtful discrimination of what was read, and some original exploration and comparison on his own account, the author presents this work as an additional evidence of the divine origin of man, and, reflexively, of the human manifestation of God. Other works treat of God in nature, God in history, God in the Bible, but this work confines itself to an elaboration of God in man; the prominent facts of man's origin, character, and activity being turned into simple but effective arguments, where the details, sometimes too minutely pointed out, are so used in the construction of a complex defense of the main

position as to satisfy the average mind of its strength and truthfulness. In this view of the subject the book has its mission, and, we are happy to state, is fulfilling it, in the judgment of those who are observers of its influence in the realm of the earnest seekers after the best expression of truth.

Bible Studies from the Old and New Testaments. Covering the International Sunday-School Lessons for 1889. By GEORGE F. PENTECOST, D. D., Author of "*In the Volume of the Book*," "*Out of Egypt*," etc. 16mo, pp. 402. New York and Chicago: A. S. Barnes & Co. Strong paper cover, 50 cents.

Gospel Sermons. By JAMES MCCOSH, D.D., LL.D., Litt.D., Ex-President of Princeton College, Author of "*Method of Divine Government*," "*Intuitions of the Mind Inductively Examined*," etc. 12mo, pp. 336. New York: Robert Carter & Brothers. Price, cloth, $1 50.

Studies in the Book of Acts. By J. WILLIAMS, D.D., LL.D., Bishop of Connecticut. 8vo, pp. 178. New York: Thomas Whittaker. Price, cloth, $1 50.

The Sermon Bible. Genesis to 2 Samuel. 12mo, pp. 500. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

Dr. Pentecost has produced a superior commentary, both as to its literary form and the exhibition of the spiritual meaning of the Scriptures within the limits of the Sunday-school lessons.

Dr. McCosh is not more of a philosopher than preacher. He has studied the Scriptures perhaps more than the speculative questions of evolution and intuition, embodying in this treatise the results of his pulpit preparations for a life-time. It is gratifying to turn to these pages as they reflect the sober thought of a great thinker, and the transparent expression of a devout and humble mind. Though the sermons are less doctrinal than didactic, they are upon themes of great interest to the Christian, and, for the most part, are quite in harmony with the Arminian thought of these days. In "The Sifting of Peter," the preacher had the opportunity of investing the discourse with a Calvinistic halo, but he did not avail himself of it. The truth is, that this book is the final theological utterance of the great divine, and he seems in it to have indirectly recorded himself against those ultra forms of thought that once dominated the Princeton realm. We welcome these sermons as a good exponent of perhaps unconscious Arminian influence in the stronghold of a venerable but antiquated theology.

Interpreting *The Acts of the Apostles* as a record of missionary heroism and success, Dr. Williams has amplified and illuminated it by a scholarly analysis of its contents, and in a manner most refreshing and fascinating. No uninspired history of missionary achievement equals Luke's account of the struggles and triumphs of the early Church, and this book greatly assists in an appreciation of the magnitude of the apostolic labors and the magnificence of their results.

It is not clear to us that *The Sermon Bible*, made up of fragments of sermons or paragraphs of opinions from eminent divines, has a special function or will be of any value either to the ministry or laity; we therefore consign it to the "tomb of the Capulets."

The Tabernacle of Israel in the Desert. A Companion Volume to the Portfolio of Plates, explanatory of the Particulars, with Detailed Plans and Drawings, and Letter-Press Descriptions. By JAMES STRONG, S.T.D., LL.D. Quarto, pp. 106. Providence, R I.: Harris, Jones, & Co. Price, $5.

Until the reader shall have mastered this work he can have no just conception of the difficulties of the subject, or of the erudition, patience, skill, and the scholarly searching and application required to overcome them. The first impression that the volume makes upon the student is of the exhaustless ability of the distinguished author, and of the final solution of the problems that have perplexed the biblical inquirer for ages. With giving the history of the tabernacle, and that incompletely, most writers, Jewish as well as Christian, have been satisfied ; but Dr. Strong, like an architect, here presents its structure, elucidating and vindicating the fabric and mode of combination in minute detail, so that it can be perfectly reconstructed from these specifications. And he has carefully and cautiously interpreted its symbolism, having found a "functional import" in the several apartments, which is in entire harmony with its sacred design and with the principles of religion. Accompanying the volume of letter-press are six magnificent colored lithographs, each 30x42 inches, representing the ground-plan of the Tabernacle, front views, furniture, vestments, etc., so that the text, as one reads it, will have illustration and verification in these pictures, which, without the book, almost declare the truth themselves. As the treatise is original, it is refreshing ; as it is the product of a reputable scholar, traveler, and thinker, it may be accepted as trustworthy in detail, and reliable as a whole ; as no other work equals it in breadth, or so closely conforms to the scriptural account of the tabernacle, it must at once supplant all others ; and as the solution of the enigma is complete and unanswerable the approval of the learned world may be anticipated for it in advance, while the individual examiner of the solution will breathe easily, and go on to further conquests in the field of biblical history.

The Book of Jubilees. Translated from the Ethiopic. By Rev. GEORGE H. SCHODDE, Ph.D., Professor in Capitol University, Columbus, Ohio. 8vo, pp. 131. Oberlin, Ohio: E. J. Goodrich. Price, cloth, $1.

Here is an historic curiosity, a work handed down from the Hebrew, through the Greek and Ethiopic, from the first century of the Christian era. The translator describes it as an haggadic commentary on portions of Genesis and Exodus, and a representative example of the manner in which the learned contemporaries of Christ perverted biblical books for their own purpose. In contents it exhibits the Judaic spirit and tendency of New Testament times, or the nomistic principle of Jewish theology in opposition to the Pauline doctrine of justification by faith, giving us a glimpse of the conflicts of the Christian preachers with the Judaizing teachers in those days of religious controversy. In addition to its corroboration of Moses, it contains stories and fables concerning the fathers in Israel, and explains events by circumstances and a detail of processes and methods that discredit the events themselves. Still, the

scholar should carefully study this book, and, as this translation is superior to any extant, one may read it with all confidence and be able to judge of the value of the original document.

ECCLESIASTICAL LITERATURE.

The Evolution of Episcopacy and Organic Methodism. By Rev. THOMAS B. NEELY Ph.D, D.D., Author of "*Young Workers in the Church*," "*The Church Lyceum*," "*Parliamentary Practice*." etc. 12mo, pp. 448. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price, cloth, $1 50.

Owing to the supercilious attitude of so-called Churchmen who worship their walls of partition, and an alleged but quiescent tendency to third-orderism in the Methodist Episcopal Church, a restatement of the *doctrine* of the Church respecting episcopacy is opportune, both to enlighten the uninformed, to check the aggressive spirit of those in sympathy with an ecclesiastical hierarchy, and to settle once for all the position of the Church before the world on a subject that really troubles our neighbors more than ourselves. Having accomplished these ends in his book, Dr. Neely may be regarded as an exponent of the Methodist stand-point of episcopal history and prerogative, and until his facts are invalidated his conclusions must pass in all Church circles as final and authoritative. In its Methodist aspect, episcopacy is the result of an evolution that, commencing with the early Christian Church, has expressed itself in changes in every episcopal organization since that period. We hold it to be incontrovertible that the providential origin of an institution, or system, or Church is as authentic and divine as its more immediate scriptural authorization and induction into position and influence. Our episcopacy, as providential in origin as the Christian Church itself, makes no apology for its existence to those who, with false dates and stained robes, would ally themselves by a chronological chain with the apostles. To us the providence of our history is more important than the perishable beauty of a broken chain upon whose supposed strength Churchmen depend for Churchship. Disputing the ecclesiastical chronology of the Church of England, on which the false claim of apostolical succession is made to rest, it is clear to those who are familiar with Church history that our Methodist episcopacy is in line with the apostolic beginnings, of which, indeed, it is the final evolution. With historic data at hand, Dr. Neely, after considering the simple forms of authority in the early Christian Church, exhibits the modification of episcopal function in the Church of England after the Protestant Reformation, following it with Mr. Wesley's variant view of that function, which passed over into American Methodism as its presiding element, and as the standard of episcopal character and life. In this evolution the author makes free use of authorities in the Church of England—as the Rev. Edwin Hatch, Dean Stanley, Archdeacon Farrar, and obtains a stronger affidavit from Bishop Onderdonk of the diocese of Pennsylvania—who on the questions at issue

are as affirmative as either Mr. Wesley or Francis Asbury. Historically, Dr. Neely's argument is unanswerable, and, as the key to the controversy is history, it should end with the summoned testimony of history. While the book openly, though incidentally, exposes the sepulchral character of the dogma of apostolical succession, its primary and ultimate purpose is the vindication of Methodist episcopacy, both as to its history and character, the author maintaining with characteristic vigor that the third order dogma is foreign to all Methodist teaching and usage, and to be reprobated as the offspring of the hierarchical mind.

Standing on this impregnable conclusion, he readily, but perhaps with less animation of style, since it is unnecessary, establishes the validity of Methodist ordinations, and the propriety and legitimacy of the Methodist Episcopal Church. In examining this able work it has occurred to us more than once that, instead of explaining Mr. Wesley's high-handed departures, and legally and historically upholding our episcopacy as though it needed defense, the burden of history should be shifted to the Church of England, and Henry VIII. should be vindicated by Dean Bradley, or by next year's Lambeth Conference. For the present we rest the case with the author's masterful exposition of it.

The People's History of Presbyterianism in All Ages. By ROBERT P. KERR, D.D., Author of *Presbyterianism for the People.* 12mo, pp. 284. Richmond, Va.: Presbyterian Committee of Publication. Price, cloth, $1 25.

The frontispiece is a picture of Calvin; the spirit of the book is in favor of the Presbyterian principle; and the outlook is one of complete domination of that principle in the church-world. Presbyterianism has written a long and eventful history. It has related itself to civil government, affected the domestic affairs of nearly all countries on the globe, and influenced the lives and destinies of many millions of the race. For the people's sake it deserves a larger record, a more comprehensive development of its progress, and a broader philosophic account of its results than is here afforded. The author's apology, that the masses have not the time to read a more elaborate work, will hardly avail in this case. Taking it, however, as we have it, the Presbyterian reader should be satisfied with the showing of his denomination in the moral conflict of the world, for, even if now and then extravagant in claim, it is a sincere description of the Presbyterian factor in human history. All denominations, indeed, are sharers of the heroism, integrity, and achievements of the Church that, however erroneous in some of its staple doctrines, has stood for truth, and sanctified its faith by its blood. All Christians may profitably study these pages, and rejoice in the steadfastness of a people who, holding to the doctrine of decrees, have not been idle in the matter of evangelizing the world. So far as the author has occasion to refer to the Methodist Episcopal Church he is in unconscious error, the correction of which is our duty. Defining Presbyterianism as "spiritual republicanism," he says (p. 22) it is the "opposite of Episcopacy." Episcopacy, he intimates, is an oligarchical form of government, which, strictly and rigidly maintained by the Prot-

estant Episcopal Church, is becoming quiescent in the Methodist Episcopal Church. "The principle of self-government," he says, "has saturated almost the entire body;" that is, the Presbyterian principle of republicanism has "saturated" the Methodist Episcopal principle of oligarchy, and modified it into harmony with the spirit of the age! It is well known that Arminianism has "saturated" Calvinism until it is quiescent, if not non-existent, and if in return the republicanism of the old Church has molded Methodism into democratic form we should be grateful; but we have not so read history, and do not interpret episcopacy as oligarchical. There is an oligarchical episcopacy, but it is not Methodist episcopacy, which, by its denial of a third *order* for its incumbents, is as democratic as Church rulership represented by an order or office can well be. Space does not permit us to exhibit republicanism in Methodism; it is sufficient here to emphasize its presence and authority, not as derived from the Presbyterian leaven, but as original in its constitution, and as the providential birth-mark of its history. On page 239 the author has the courage to represent that the Presbyterians outnumber, both in communicants and adherents, any other Protestant denomination in the world! This may be so, but who believes it? In our library this book shall stand beside Stevens's *History of Methodism*, the contrast of the two denominations suggesting itself to us every morning by the size of the respective histories.

The Nonsuch Professor in his Meridian Splendor; or, The Singular Actions of Sanctified Christians. By the Rev. WILLIAM SECKER. Minister of All-Hallows Church, Londonwall. With an Introduction by Rev. T. L. CUYLER, D.D. 16mo, pp. 367. New York: Robert Carter & Brothers. Price, cloth, $1 25.

This is one of those books, more rare in other denominations than among Methodists, intended to assist the Christian in the attainment of all the possibilities of grace. Rich in thought, sweet and holy in the affectional spirit, chaste and devout in expression, it constitutes a "breviary of religion" suitable for use by all who believe in the Lord Jesus Christ. In showing that the Christian should do more than others, and how he may do more than others, it becomes a manual of practical godliness, stimulating in its suggestions, and educational in its teachings. It makes not against it that it is not a new book, nor that its style is less modern than the book of yesterday, nor that the title is almost meaningless; for its atmosphere is holiness, its thunder is that of Sinai, its tenderness that of Gethsemane, its redemption that of Calvary, its hope an apocalypse. Who reads it will be wiser; who observes it will be holier.

PHILOSOPHY, METAPHYSICS, AND GENERAL SCIENCE.

Principles of the Economic Philosophy of Society, Government, and Industry. By VAN BUREN DENSLOW, LL.D. 8vo, pp. 782. New York: Cassel & Company. Price, cloth, $3.

The day is prolific of treatises on economics, some of them superficial and written from a political bias, intending to affect pending elections, while

others, ignoring the expediencies of parties and the selfishness of class interests, grapple with rigid social conditions, expound the laws of trade, declare an international code of procedure, and indicate the legislation that, conserving national sovereignty, will at the same time contribute to the world's peace, prosperity, and happiness. Dr. Denslow's masterly work belongs to the latter class of recent issues, and is therefore a book for statesmen, and all others who, irrespective of prior views or affiliations, desire to grasp the subject in its width, compass, and unfoldings. There is no phase of the economic problem, historical, philosophical, social, political, and moral, that has escaped the attention of the patient and thoughtful author; and there are no facts, or statistics, or principles, or state or national laws bearing upon any particular phase that seemingly have not been appropriated or consulted by this impartial historian of the subject.

It is not to be expected, however, that whatever may be the philosophy of man's temporal condition, and whatever lessons history infallibly teaches respecting that condition, all readers will agree with the author, either as to the facts quoted or the inferences they justify. As he alludes to "fiat money," supports the principle of "protection," holds up capital as an emancipator, and objects to socialistic theories concerning the American railway system, he may be judged harshly, and, notwithstanding the statesmanship of his presentation, be pronounced illogical in logic and untrue to the nature of things. All that may be required of him is that his facts be genuine, and, as they were obtained from documents accessible to all, of this no suspicion can be raised except by those who disagree with the stubborn report of history. With the theory of Adam Smith, Malthus's so-called law, John Stuart Mill's *a priori* interpretation, and a theoretical or metaphysical exposition of economic life, he has little sympathy; but with the facts pertaining to wealth, land, labor, taxation, values, and prices, and the laws governing them, he is in perfect harmony, and is as instructive as he is correct. Its facts respected and its laws observed, the individual will triumph over his temporal obstacles, and the nation will evolve into a solid and exemplary perpetuity.

Philosophia Ultima; or, Science of the Sciences. Vol. I. An Historical and Critical Introduction to the Final Philosophy as Issuing from the Harmony of Science and Religion. By CHARLES WOODRUFF SHIELDS, D.D., LL.D., Professor in Princeton College. Third Edition, Abridged and Revised. 8vo, pp. 419. New York: Charles Scribner's Sons.

Only a thinker of as large ability as the reputed author of this volume would be justified in undertaking to cover the breach, long existing and still wide and deep, between such antagonists as science and religion. Though his task was great he has performed it with both the patience and labor it imposed, and satisfied at least the parties of one side to the great conflict. He very properly first submits, not only the attitude of the philosophical parties in the contest, but the parties themselves, such as infidels, sciolists, dogmatists, apologists, and eclectics, clearly pointing out the indifferentism, eclecticism, and historical causes of the strained

relations between them. As a preliminary statement, part first is valuable, and prepares the reader for the profounder discussion of the philosophical theory of the harmony of science and religion. The positive philosophy, or theory of nescience as ignoring revelation, of which Auguste Comte was the exponent, he rejects; the absolute philosophy, or theory of omniscience as superseding revelation, of which Sir William Hamilton was the chief expositor, he likewise puts aside; but the final philosophy, or the theory of perfectible science as concurring with revelation, is that form of thought upon which in his judgment harmony is predicable and certain of fulfillment. Another volume elaborating the final theory will soon appear, when the student may possess a philosophic solution of a difference that long since should have disappeared, because truth is one and fraternal.

The Virtues and their Reasons. A System of Ethics for Society and Schools. By AUSTIN BIERBOWER, Author of *The Morals of Christ.* 12mo, pp. 294. Chicago: George Sherwood & Co. Cloth, $1 50.

As a text-book on ethics for schools, it is admirably arranged and comprehensive in treatment, fulfilling the purpose of the author. It is specific in the discussion of duties regarding others, including kindness, beneficence, forgiveness, truth, honesty, patriotism, etc.; and it is emphatic in representing the duties regarding self, such as self-development, industry, self-support, self-control, temperance, self-respect, purity, and conscientiousness. Its definitions are philosophically accurate; its distinctions broad and clear; its logic conclusive; and the ethical content wholesome. Avoiding religious teaching *per se*, it may be perused with profit by Catholic, Jew, and Protestant; but a narrow mind, forgetting its design, may object to the absence of the religious spirit. This, however, is a commendatory feature. To the statement that the idea of right is that which men consider *best* for them we stoutly object, and the author acknowledges its insufficiency. Morality has a higher ground than utility. Still, if some men can be led into right-doing because of self-interest it will be a gain to the world; but the race needs higher teaching, and must act from loftier ethics.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

Patriotic Addresses, in America and England, from 1850 to 1885, on Slavery, The Civil War, and the Development of Civil Liberty in the United States. By HENRY WARD BEECHER. Edited, with a Review of Mr. Beecher's Personality and Influence in Public Affairs, by JOHN R. HOWARD. 8vo, pp. 857. New York: Fords, Howard & Hulbert. Price, cloth, $2 75; half morocco, $4 25.

Mr. Beecher was the largest American figure of his time. He was more than a religious preacher: he was an actor in the civil drama of his country. He was more than an orator: he was a writer of commanding force, and a thinker of the first magnitude. He was a citizen, an author, a teacher, an editor, a minister of the Gospel, a patriot, and the heroic

representative of American manliness and aspiration. With infirmities glaring enough to be seen, and compromising himself all too often by the exercise of an enlarged erratic tendency, he sometimes lost prestige when he might have retained it, and by a seeming vacillation in his faith alienated followers who otherwise would have adhered to him to the end. But his personality and great political influence, as well as the pre-eminence he occupied in the American pulpit, cannot soon be forgotten; nor should the republic be ungrateful enough to overlook his services in its behalf in the days of its peril and progress. He was the friend of humanity, the lover of the poor, the advocate of the slave, the terror of treason, and the embodiment of imperishable devotion to his country. The addresses here given represent him more as the patriotic speaker than the pulpit orator. In one he denounces slavery with all the wrath of fire; in another he portrays the evil of compromise of principle; here he defines the modes and duties of emancipation; there he emphasizes the conditions of a restored Union; and in all the undercurrent of a transparent loyalty is strong and impetuous. Fortunately, the addresses he delivered in England and Scotland during the American Rebellion, in which his courage is at the front, and which terrified the English throne, are here reproduced, giving the reader a glimpse of the greatness of the man in emergencies such as tested his fidelity to conviction, and his heroism in the presence of foes. While these addresses do not reveal all of Mr. Beecher's resources, they are the open door to his inner life, the true life of honor, patriotism, and morality, and as such must be prized by the American citizen and the uncritical Christian. Mr. Howard's review of Mr. Beecher's personality and political work is impartial and thorough, enabling us to understand the great preacher without asking very many questions, and, as it reveals him in his positive and negative aspects, we can see how human he was, and yet what a tower of humanity he also was as he stood among men. The publication of these addresses will revive the memory of his life, and preserve it over to the generations to come.

Martin Luther: His Life and Work. By PETER BAYNE, LL.D. In two volumes. 8vo. Vol. i, pp. 518; vol. ii, pp. 583. London, Paris, New York: Cassell & Co. Price, cloth, $2 50 per volume.

At last a standard work on the divinely called German leader of the Protestant epoch in Europe has appeared, containing not only the biography of the reformer, but also an historical and, as it progresses, a philosophical portraiture of the great Reformation, with the causes that invoked it and the permanency of the work accomplished by it. Granting that other men, strong and true, assisted in the separation of more than one European people from the dominion of the Roman Catholic hierarchy, Luther was the genius of the movement, and intensified it by a personal force wanting in his associates and all other helpers. Without him the Reformation had not been; yet with him it was sometimes compromised, if not enfeebled, by a harshness of method and a narrowness of Scripture interpretation, as the ground of his independence, that repelled not a few of

the devoted adherents of the providential emancipation. In an estimate of that mighty revolution that threatened the overthrow of Catholic influence every-where, the infirmities of leadership must be forgotten in the magnificent courage of those at the front and their unchangeable purpose to prosecute the undertaking to completion. Whatever personal disqualifications one may discover in the lives of such men for such work, there is no wavering of faith, no vacillation of purpose, no uncertainty as to the result in their minds, or in those of their followers. The enthusiasm of the Reformation was a quenchless fire that consumed in its spread the opposition of the foe, and it never expired while its leader led or lived. Dr. Bayne, unlike Köstlin, D'Aubigné, Von Ranke, and other biographers, exalts Luther in his supervision of the movement until he stands out as the commanding general of a nation's army, or as a veritable pope of a new and prophetic-born Church. In this scheme of exaltation his coadjutors occupy subsidiary relations, and seem to accomplish less than other historians have attributed to them. As the one rises into conspicuous authority the others sink into commonplace, or assigned, positions. This distribution of influence is occasioned by the endeavor of the author to find the embodiment of the Protestant principle, and in none of his co-laborers is it so intensive and causative as in Luther. He is the Moses of the reform movement, eclipsing those nearest him and most serviceable to him.

Besides, these volumes are written with less respect to the Reformation than to the instrument of it, which accounts in part for the conspicuous position of the great leader. By this we do not mean that one will not understand the Reformation from the reading of these volumes—for, without assuming to be historical, it is essentially an analysis, keen and discriminating, of the epoch and the movement—but that the leader will seem greater than the event, because he is more prominently recognized by the author. But, as the history of the Reformation should be rewritten, and Luther's life and character have a new avowal and vindication, we indorse these volumes, commending them to Roman Catholics, whose abuse of their foe was never equaled except by the Jews in their denunciations of Jesus; to unbelievers, who confuse all religions into a mass of absurdities, and to Christians, who may see in the rise of the day-star of the Reformation the bidding of Providence, and who may hear the words of Luther the thunderous echo of a divine messenger, robed in the garments of freedom and dwelling in the mountains of holiness.

My Story of the War. A Woman's Narrative of Four Years' Personal Experience as Nurse in the Union Army, and in Relief Work at Home, in Hospitals, Camps, and at the Front, during the War of the Rebellion. With Anecdotes, Pathetic Incidents, and Thrilling Reminiscences, portraying the Lights and Shadows of Hospital Life and the Sanitary Service of the War. By MARY A. LIVERMORE. Superbly Illustrated with Portraits and numerous Full-page Engravings on Steel and Fine Chromo-Lithograph Plates. 8vo, pp. 700. Hartford, Conn.: A. D. Worthington & Co. Price, cloth, $3 50.

The above description, taken from the title-page, accurately sets forth the purpose of this volume, but it should be added that so different is it from

any other record of the war, narrating experiences and phases of military life usually relegated to hospital statistics or omitted altogether, no one's history of the national struggle for existence can be considered complete without this superb addition to his library. Nor does it merely contain new experiences of a nurse; it is practically a new history of the great conflict: not a philosophic analysis of the causes that incited it, nor a technical report of its battles, nor an historian's methodical presentation of its progress; but a pathetic and yet virile revelation of the sufferings, hardships, and sacrifices of the men who ventured all for the country's safety and deliverance. It brings to light also the fact that without woman's co operation, without her philanthropy and patriotism, without the uprising of the home against the rebellion, the victory over it would have been delayed, and perhaps never secured. To the heroic women of the land, as well as to the soldiers in the field and the statesmen at the head of affairs, does the united country owe an imperishable debt of gratitude and love. Mrs. Livermore writes as one speaking with authority. Intimately related to the Sanitary Commission, her husband a journalist, she herself a nurse in camp and on the field, having access to the official documents required to verify her statements, and personally acquainted with President Lincoln and the prominent generals of the war, besides having a thorough knowledge of the hospital service and of the Northern spirit of sympathy with the suffering, she was abundantly qualified to prepare the book now issued by the house herein named. On their own account the publishers have introduced many battle-flag plates into the volume, giving the reader an idea of the flags captured from the Confederates as well as of the flags that floated over and cheered the armies of the North. It is sufficient to say that he who is still interested in the method of his country's salvation from slavery and disunion will linger over these pages with tears and a renewed devotion to the cause of human liberty and progress.

The Chief Periods of European History. Six Lectures Read in the University of Oxford in Trinity Term, 1885. With an Essay on Greek Cities Under Roman Rule. By EDWARD A. FREEMAN, M.A., Honorary D.C.L., and LL.D., Regius Professor of Modern History, Fellow of Oriel College, Honorary Fellow of Trinity College. 8vo, pp. 250. London and New York: Macmillan & Co. Price, cloth, $2 50.

While Europe may be observed with an intellectual opera-glass from many stand-points, the distinguished lecturer was fortunate in choosing the Roman power as the center of his inquiry, first considering Europe prior to Roman influence in its affairs, then recognizing the sovereignty of that influence, and afterward tracing its downfall and extinction. The student will be profoundly impressed with the contrast drawn between Roman pre-eminence in Lecture II and the Romeless world in Lecture VI, an illustration of the rise and fall of the greatest national power in history. As a repository of facts the book is superior and trustworthy; in the grouping of facts in their historical relations and in the political and moral lessons the events are made to teach, or at least suggest, the

author displays a high order of literary skill; in the clearness of his purpose and the orderly method of its development he equals Guizot, which is sufficient commendation; and in the recognition of other empires, with the elements of their strength, he is generous, yet withal critical, but ever true to the current of time. More of this kind of literature is coveted by students of historic phenomena.

The Story of Media, Babylon, and Persia. Including a Study of the Zend-Avesta, or Religion of Zoroaster, from the Fall of Nineveh to the Persian War. By ZÉNAÏDE A. RAGOZIN, Member of the "American Oriental Society;" of the "Société Ethnologique" of Paris; Associate of the "Victoria Institute," of London, etc. 12mo, pp. 447. New York: G. P. Putnam's Sons. Price, cloth, $1 50.

An Introduction to the Study of the Middle Ages (375–814). By EPHRAIM EMERTON, Ph.D., Professor of History in Harvard University. 16mo, pp. 268. Boston: Ginn & Co. Price, cloth, $1.

Institutes of Christian History. An Introduction to Historic Reading and Study. By A. CLEVELAND COXE, Bishop of Western New York. 12mo, pp. 328. Chicago: A. C. McClurg & Co. Price, cloth, $1 50.

In the first of these books we have a compressed but elegantly written history of three great empires, with their wars and religions, that filled the eye of the world for many centuries. The chief events here detailed, commencing with the battle of Megiddo, B. C. 609, and ending with the battle of Marathon, B. C. 490, relate to the rise and development of the religion of Zoroaster and Aryan myths, of a series of migrations and the presence of foreign influence, of the old question of the "balance of power," transferred in modern times from Asia to Europe; of civil and foreign wars, and of the internal growth and decay of the capital cities of these kingdoms. The author is more than a compiler; he assimilates history into current form, and is entertaining and instructive.

Professor Emerton might have expanded his *Introduction* a hundred pages more without destroying its character or interfering with his plan. As it is, the book is a thinly clad skeleton, with bones protruding where there should be blood and muscle. Still it is acceptable, because it is a sign of the resources behind it.

Bishop Coxe, in the excusable guise of an "Introduction," has written absolute history, embellishing it with rich comments, and so avoiding the partisan spirit as to commend the work to Christian students generally. Preferring Church history in the concrete, and eager to follow writers not of our guild who unravel the intricacies of religious development from the earliest times, we turned to this book with hope, and have not been disappointed.

Dissolving Views in the History of Judaism. By Rabbi SOLOMON SCHINDLER, of the Temple Adath Israel in Boston. 12mo, pp. 340. Boston: Lee & Shepard. New York: Charles T. Dillingham. Price, cloth, $1 50.

The learned rabbi holds that Judaism is an historical illustration of the law of evolution, in that it developed from a germ to its present state, and has assumed a new appearance upon every new stage of development. Disavowing the theory that religion was a concrete somewhat delivered

to the race at the beginning, he considers that form of it which, rising into view in Moses, progressed, changed, rose, and fell, affecting history and being affected by it, until it stands before the world circumscribed in influence and yet potent with an imperishable life—the Judaism of his people. The more than twenty epochs of change he describes are associated with some prominent figure in Jewish history who instrumented the epoch, or justified it after the turning-point had been passed. The book is, therefore, largely biographical of the leadership of Israel from the time of Moses, as well as historical in its scope and doctrinal in its teaching. He describes the American Israelite as a believer in God; a disbeliever in the theory of the literal restoration of the Jews to Palestine; an optimist; and that his religion is superior to Christianity, which he holds is pessimistic as to this life, and which for centuries contaminated the purer and loftier faith of his race. As a Jewish work, able, almost impartial, and certainly abundant in facts, it is cordially commended to the examination of the Christian.

The History of Nicolas Muss. An Episode of the Massacre of St. Bartholomew. Translated from the French of CHARLES DU BOIS-MELLY Pp. 227. New York: Harper & Brothers.

Neither the Catholic nor the Protestant will enjoy this book; the former because it is a revelation of the iniquity of that eventful massacre, and the latter because it exhibits a hostility to his faith that still exists and is unpardonable. Still, both Catholic and Protestant should read it for the reason that neither will enjoy it. Awful history sometimes should be read and remembered. This book, however, is not a history of St. Bartholomew or its festival of blood, but an episode in the life of one of the adherents of the Protestant cause. Nicolas Muss, surrounded by comrades in Geneva, narrates how he was led to Paris in 1569, where he remained during the fierce trials of the Huguenots, adventuring his own life; how he was delivered, and how he protected a young damsel who afterward became his spouse. The narration takes historic colors at every turn, reflecting the tyrannical spirit of the Roman Church three hundred years ago in France, showing the bravery of the persecuted sects, who would not yield their faith, and depicting in aside ways the general effect of the persecution upon the country and the Church. The King of Navarre is on our right in this narrative, and the Huguenots on the left, with that unquenchable hatred of the Protestant heresy in the center. As it proceeds the reader is in doubt if Nicolas Muss, or that crystallized abomination of tyranny that would suppress innocent independence and courageous honesty in man, is the chief figure, or the core of the "episode."

Four Centuries of Silence; or, From Malachi to Christ. By Rev. R. A. REDFORD, M.A., LL.B., Professor of Systematic Theology and Apologetics, New College, London: Author of *The Christian's Plea Against Modern Unbelief, Studies in the Book of Jonah*, etc. 12mo, pp. 258. Chicago: A. C. McClurg & Co. Cloth, $1 25.

The cessation of the prophetic period in the Jewish Church at the close of the time of Ezra, Haggai, and Malachi was followed by the long period of

four hundred years, whose dullness was broken by a Maccabean epoch, or by those quiet preparations for the Messianic day that was heralded by John from the wilderness, whose presence brought the temporary revival of the prophetic office. A study of this period of Jewish history, the author of this book justly believes, is essential to an apprehension of the unity of the old and new dispensations; and he has, therefore, attempted to set it forth with considerable fullness, and in language chaste and even elegant. Beginning with the great synagogue, of which the last prophets probably were members, he traces the rise of the Jewish pontificate, the great influence of the Septuagint, the position of the Apocrypha in Jewish literature, the origin of Jewish sects, the jurisdiction and constitutionality of the Jewish Sanhedrin, and the foreshadowing dawn of the day of the Son of man, characterizing the period rather than writing its history. He makes clear, also, that, in the absence of prophets or teachers, tradition rather than law, and forms rather than the true spirit of worship, exercised a directing control in the almost defunct Church of the Jews; hence, when Christ appeared tradition was in vogue and religious sects were numerous.

POETRY AND ART.

Richard Wagner's Poem, The Ring of the Nibelung. Explained and in part Translated by GEORGE THEODORE DIPPOLD, Ph.D., Author of *The Great Epics of Mediæval Germany*, etc. 12mo, pp. 240. New York: Henry Holt & Co. Price, $2.

Richard Wagner was a poet as well as musician. In this poem he rescues the original traditions concerning the Nibelungs, a race of supernatural beings that inhabited Nibelheim, and presents them in the form of four dramas, thus securing their preservation after most careful elimination of extraneous and associated stories that gathered about them in historic times. Of elfs and giants, of scenes and superstitions, of gods and goddesses, of mythologies and prehistoric memorials, there is an abundance; and Wagner, forgetting his revolutionary music, draws forth from this howling wilderness all that he finds of forces and beings, assigns them special parts or places, and fashions the poem in a genuine poetic spirit. Without the explanatory comments of the translator, the poem would be to the average American reader a sealed treasure, but he has opened it to public gaze, and its wealth of poetic beauty is as transparent as its conformity to the traditions is evident.

The Renaissance. Studies in Art and Poetry. By WALTER PATER, Fellow of Brasenose College. 12mo, pp. 252. London and New York: Macmillan & Co. Price, cloth, $2.

Eschewing an abstract definition of beauty, the author unites art and poetry as a proper subject of æsthetic criticism, because he finds in them the objective elements of the highest beauty. On this common basis are they congruous or related professions. Commencing with early French compositions, and concluding with an analysis of Winckelmann as a su-

perb artist and teacher of the eighteenth century, he confines his elaborate work to the poets and artists of the fifteenth century, the period of the Renaissance proper. While Michael Angelo and Leonardo da Vinci are the larger figures of that art-age, it is refreshing to read of Sandro Botticelli, Luca della Robbia, Joachim du Bellay, and the school of Giorgione, since they contributed to the development of the taste of the day, and gave direction to the aspiration of the artists and poets that followed them. The book rescues from national depreciation the names of worthy co-laborers in the realm of highest art, and so is valuable to the student of that historic period.

The Bhagavad Gîtâ; or, The Lord's Lay. With Commentary and Notes, as well as References to the Christian Scriptures. Translated from the Sanskrit for the Benefit of Those in Search of Spiritual Light. By MOHINI M. CHATTERJI, M.A. 8vo, pp. 283. Boston: Tickuor & Co.

It is admitted that the ethics and religious technics of the Vedas correspond to some extent with those of the Bible; but this correspondence rather establishes the priority of the Old Testament than that of Vedic literature. The Hindoo and not a few secular writers are still debating the significance of this correspondence. Christian scholarship centers itself not so much in this question of antecedence as in the actual agreement of the spiritual truths declared in the two scriptures. *The Bhagavad Gîtâ* is the oldest Vedaic, or most sacred book, of the Hindoos. It consists of seven hundred and seventy verses, chiefly devoted to a discussion of the being of God, and has been interpreted by three renowned commentators—Sankarâchârya, Râmânujâchârya, and Madhvâchârya—who differ in regard to the relation between the Spirit of God and the real nature of the spirit of man. They, however, agree in teaching that God is the only reality; a most pernicious error in theology and philosophy, for it paves the way for the final disappearance of man as a conscious being. This, of course, is not in harmony with Christian doctrine. The learned translator of the Hindoo Bible conceives an exact parallelism between the spiritual doctrines taught therein and the revelations of the New Testament; and on that alleged discovery urges harmony between Christians and Hindoos in the moral reconstruction of his native land. His preface is a plea for mutual co-operation, and is the forerunner of another new day in India. As a piece of Sanskrit literature this volume excites curiosity. The style of composition is elliptical, ambiguous, adjectival, monotonous; the grammar is treacherous on every page; the philosophy is quite out of date; the science is absurd; and the theology is the product of dim-visioned authorship.

Lays of Ancient Rome. By THOMAS BABINGTON MACAULAY. Edited, with Notes, by WILLIAM J. ROLFE, Litt.D., and JOHN C. ROLFE, Ph.D. With Engravings. 12mo, pp. 199. New York: Harper & Brothers. Price, 56 cents.

Matthew Arnold declared against the poetry of Macaulay's "Lays," but Edmund Clarence Stedman and other seers detect in them the afflatus of a genuine poet. As, however, this little volume, one of the series of

"English Classics," is not issued as poetry, but as a companion-book in the study of Latin in high schools and academies, it serves its purpose, and the higher criticism against it is valueless. The "Notes" of the editors, father and son, are of more importance than the "Lays," as they explain the references to Roman laws and customs, without which the verse would be unintelligible.

Lamartine. Selected Poems from Premières et Nouvelles Méditations. Edited, with Biographical Sketch and Notes, by GEORGE O. CURME, A.M., Professor of German and French, Cornell College, Mt. Vernon, Iowa. 16mo, pp. 179. Boston: D. C. Heath & Co. Price, cloth, $1.

To readers of the French language this collection of Lamartine's poems will be welcomed as a *souvenir*. The biographical sketch of the poet, with critical notes of the text and the explanatory chapter on the general character of French verse, excite a studious interest in the meditations, and serve to introduce to the American scholar one of the most refined and purest of French writers. Professor Curme has performed his delicate task with critical acumen, and an appreciative sagacity of the beauties of the language as well as the rich treasures of the Christian poet.

FICTION.

The fiction-writer is always busy, because fiction readers are numerous and ever multiplying. Though Viscount Cranbrook, a member of the British Cabinet, may not read novels, Mr. Gladstone devours them, and occasionally reviews them in the magazines of the day. His commendation of *John Inglesant* endowed that ably written production with enduring fame and an immense sale. He has recently spoken his mind concerning *Robert Elsmere*, from the pen of Mrs. Humphrey Ward, an Englishwoman of rare ability, who has produced a book, republished by Macmillan & Co., of New York, which has created more interest in high circles, both in England and America, than any novel of the period. The substratum of the work is a religious inquiry; proving that the popular mind at once takes to religious themes provided they are treated with brilliancy and delicacy. What the effect of this book will be upon the reader will depend upon his religious temperament and education. If he is intrenched in the Christian faith it may stimulate him to hold fast his integrity; if inclined to religious aberration it may strengthen his independence of religious restraint, and assist him in overcoming the exactions of a creed. On the whole, the book is as dangerous as it is fascinating, illustrating the dangers of agnosticism and the insidious poison of Unitarianism.

That rapid writer, Mrs. Amelia E. Barr, in *Remember the Alamo*, issued by Dodd, Mead & Co., of New York, exhibits an improved skill and a most graceful style, and she will be regarded with increased favor by those who have read her other volumes.

Victor Hugo does not excel himself in *Notre-Dame de Paris*, but every

page breathes his spirit, and the whole is a scintillation of French beauty, mystery, and life. The book is founded on a single Greek word—ANAΓKH—he one day discovered in an obscure nook of one of the towers of the famous old Church of Notre-Dame. The translator—Isabel F. Hapgood—is an expert, and has revealed the beauty and transparency of the French and the opulence and majesty of the English language, while the publishers, Thomas Y. Crowell & Co., of New York, offer to the public a handsome specimen of book-making at a reasonable price.

MISCELLANEOUS.

Modern Cities and their Religious Problems. By SAMUEL LANE LOOMIS. With an Introduction by Rev. JOSIAH STRONG, D.D. 12mo, pp. 219. New York: The Baker & Taylor Company. Price, cloth, $1.

The subject is of surpassing interest at the present time. In the delineation of the growth and social composition of cities—in the exposition of cities as sources of corruption, and, therefore, of danger to government—in the account of Christian work in London and Paris—and in his suggestions regarding the work to be done in our cities, the author summarizes a mass of facts both startling and expressive, and evinces on every page a heart-felt interest in the welfare of the country that should be shared alike by all the citizens thereof. Every lecture is an explosion whose sound should reach the ears of the nation, and the whole is a thunder-clap from every point of the horizon that should shake the people into activity for their own preservation from decay and death.

Days Serene. Illustrated from the Original Designs of Margaret MacDonald Pullman. Engraved on Wood and Printed under the direction of George T. Andrew. Boston: Lee & Shepard. Price, $5.

The title is expressive of the contents. Each page contains a quotation from a poet suggestive of an exquisite wood-engraving that accompanies it, having reference to autumnal and winter days and scenes. In these respects it is most cheering; and, presented in the highest style of the book-maker's art, the large handsome quarto makes a fine impression and is exceptionally suited to the home during the days that are serene.

The Doctrine of Christian Baptism. An Exposition of Its Nature, Subjects, Mode, and Duty. By Rev. J. W. ETTER, D.D. 12mo, pp. 308. Dayton, Ohio: United Brethren Publishing House. Cloth, $1 25.

A work on a thread bare subject, but many of the threads are new, strong, and unyielding to the strain of the exclusive immersionist. The chief value of the book is the discussion of the "mode of baptism" concerning which the author says the Scriptures are explicit in that they nowhere teach that there is only *one* mode of baptism. Modalism he does not find in the word "baptizo," or in any scriptural example of the ordinance of baptism, or in any precept or teaching of the sacred Scriptures. Dr. Etter has made his case, and his book should be circulated as an antidote to the sometimes contagious influence of the water-pest in the Churches.

Social Life and Literature Fifty Years Ago. 16mo, pp. 96. Boston: Cupples & Hurd. Price, cloth, $1.

Not being in sympathy with any pessimistic view of life, we do not indorse the proposition of the anonymous author of these pages, that the literary writers of fifty years ago occupied a higher plane of thinking, displayed a more elegant style of composition, or were more affluent in literary skill and development than the writers of the present day. That age abounded in great men; this age in greater.

In Memoriam. A Record of the Funeral Services of Maria Louisa Phillips, wife of John M. Phillips of the Book Concern, who died September 9, 1888.

The principal address was by her pastor, the Rev. W. V. Kelley, D.D., followed by remarks from Dr. John Miley, of Drew Theological Seminary, and a closing prayer by a former pastor, Rev. W. L. Phillips. The addresses, discriminating, tender, and comforting; the prayers, full of resignation and faith; the Scripture lesson, read by Dr. S. Hunt, descriptive of the virtuous woman, and a basis for the speaker's thoughts; the song, soothing in spirit, and restful in its words—all these are fittingly reported in this beautiful memento, and must assuage the grief of the bereaved.

The Land Beyond the Forest. Facts, Figures, and Fancies from Transylvania. By E. Gerard, Author of "*Reata*," "*The Waters of Hercules*," "*Beggar My Neighbor*," etc. With Maps and Illustrations. 12mo, 403. New York: Harper & Brothers. Price, cloth, $1 50.

We have here a woman's impression of Transylvania. Her husband being a cavalry officer in that country for two years, she enjoyed every opportunity for close and accurate observation of the scenery, the customs of the people, the military spirit, and the working of the governmental machinery in its varied adaptations, making her book reliable, interesting, and profitable to the general reader. We know of no volume that is equal to it for the information it conveys.

The Problem; or, *The "Irrepressible Conflict" in Politics.* By I. Villars, D.D., President of McKendree College, Lebanon, Ill. 16mo, pp. 237. Cincinnati: Cranston & Stowe. Paper cover, 25 cents.

A trenchant *résumé* of the evils of the liquor traffic, with a vigorous defense of the principle of prohibition, together with arguments for the Prohibition Party. Dr. Villars is doing excellent service by his brochure, but the new edition should contain revised statistics, if not more grip-like arguments.

Irish Wonders. The Ghosts, Giants, Pookas, Demons, Leprechawns, Banshees, Fairies, Witches, Widows, Old Maids, and Other Marvels of the Emerald Isle. Popular Tales as Told by the People. By D. R. McAnally, Jr. Illustrated by H. R. Heaton. Small quarto, pp. 218. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $2.

An accumulation of folk stories, abounding in wit and humor, and illustrating a phase of Celtic literature quite worthy of preservation. The book is a cure for *ennui*.

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METHODIST REVIEW.

(BIMONTHLY.)

J. W. MENDENHALL, D.D., LL.D., Editor.

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WILLIAM F. WARREN, PRESIDENT,

12 *Somerset Street, Boston, Mass.*

METHODIST REVIEW.

MARCH, 1889.

ART. I.—INSPIRATION AND INFALLIBILITY.

THE claim of infallibility, as inherent in inspiration, is to be justified as belonging to the sacred writers while engaged in writing the Holy Scriptures. This high characteristic is not to be held as determinable by arguments *à priori*, for the conviction must be warranted by a fair induction of all the facts involved as furnished by the Scriptures themselves. Infallibility must be found to be authoritatively asserted or authoritatively assumed, or both, in the contents of the sacred writings. This belief is further to be verified by a reasonable assurance that those who profess to speak or write in God's name profess to speak or write under the conscious information, direction, and personal guidance of the Spirit of God. That inspired men actually did teach fact, truth, and doctrine without error or omission, without defect or excess, is a view which, after jealous investigation, long since found acceptance and was settled in the conviction of the Church as valid; and so now the logical requirement is in place, that proof to the contrary shall be made complete on the part of him who affirms the opposite proposition. The argument being thus presented, the validity of the claim will appear in scientific form, and the conclusion becomes irresistible and cannot with reason be challenged by the disbeliever. Thus infallibility will be found to inhere in, and to be inseparable from, supernatural inspiration.

1. The argument opens by fixing the limitations within which the word infallible, and its cognate terms, are to be understood in this discussion. Infallibility is here employed in its exact

sense, as expressing "exemption from error; that which is an unfailing and indubitable evidence; a sure proof, not capable of error." Thus it is applied to the sacred writers.

The meaning of this application is, that certain men, by virtue of being supernaturally inspired, became thereby the agents of God for the infallible expression of his will toward mankind in such a sense that what they taught God taught. The only infallibility involved is the infallibility of God. Chosen men became only the subjects of infallible wisdom when he inspired them. Upon the human side this infallibility was limited by the nature of man, but not so limited as to admit or imply fallibility in God. Infallibility, as it inheres in divine nature, is infinite in extent, and, accordingly, God always acts infallibly wherever he acts at all. He never errs. In the case of inspired men, it was God's own infallible power acting within and upon the powers of man, restricted by the domain of man's nature. This limitation does not, however, render nugatory the infallibility of God, since it furnishes a field for the exercise of God's inspirational and infallible energy. Within that limitation his infallibility was perfect. Under inspiration man's nature was responsive to the exercise of that power infallible, and was subject to its direction and guidance in expressing "the mind of the Spirit." Nevertheless, the infallible quality does not spring up within man as its source any more than does the sunshine. That, therefore, which calls in question the infallibility involved in the transactions supposed in inspiration simply calls in question the infallibility of God, which inheres in his every action.

No objection can be fairly alleged against the divine infallibility because of the limitation implied when God acts upon mind, since we do constantly witness the divine infallibility when his power is similarly conditioned and acts upon matter. "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." During all the period of time the Almighty has held in his unseen grasp the whole created universe, whose forces he has organized in undeviating conservation and correlation, maintaining in perfect equilibrium the one part to another part, and every part to the whole, and the whole to every part; so that we can calculate with the exactness of a second where and when an eclipse began in the

centuries past, or will begin in the centuries to come. We could not do this if God had made a mistake in "upholding all things by the word of his power." Yet in one sense matter limits the application of God's power, but certainly in no sense does that cancel or lessen his infallibility. There is no reason for believing that omnipotent infallibility is any less omnipotent or infallible when acting upon or within the realm of man's nature, than when acting upon or within the realm of the material universe.

Now, this predication of infallibility on the part of the subjects of supernatural inspiration applies to the writers of the Scriptures only so far as they are engaged in writing their autograph manuscripts. But this limitation excludes at once all errors, interpolations, and corruptions introduced since those autographs were completed. Unquestionably transcribers and translators, interpolators and interpreters, have made many mistakes touching the text of the Holy Scriptures; but criticism has settled the question that not one single doctrine has been thereby affected. Nevertheless, the mistakes of copyists or others are not the mistakes of the sacred writers. Many difficulties and errors supposed to be discovered in the divine record exist only in the minds which create them. No man from preconceptions and prepossessions has the right to assume that errors were committed by the original writers of Scripture, as not one single error has ever been detected in an autograph copy, since none are known to exist. In no event is the infallibility of the writer to be depreciated because of the fallibility of the reader. Nevertheless the claim of this quality is not made with reference to the book, but of the men who wrote the book. The book itself was not inspired, but it is the product of inspired men. Most of the difficulties involved in the discussion of this subject would disappear if the proper discrimination were made and maintained at this point. Supernatural inspiration applies to personality, not to parchment; and "infallibility is the highest perfection of the knowing faculty." It is not what the Bible contains, but what it teaches, that constitutes the internal evidence of inspiration. It is not what private opinions the sacred writers entertained, but that which they taught as truth, which is to be considered the criterion of judgment. Private opinions were never the subject of divine inspiration. Much is due

to a misunderstanding of what those sacred writers actually said and meant; much, also, to our ignorance of ancient manners and customs; of the method by which they expressed numbers, and their methods of omission in historical statement; but most of all to an unwarrantable bias in investigation characterizing those who emphasize the errors which they claim to have found. Criticism has shown amazingly how many statements in Scripture supposed to be direct contradictions were entirely consistent and correct when properly understood. The more exact and minute our knowledge becomes of that which the Bible teaches, the more confirmed do we find to be its propositions. As science has progressed in the verification of its hypotheses, it has amplified the field of illustrations of sacred truth beyond compare, furnishing confirmation to the statements of the inspired writers; and from this fact we infer that when science shall have verified its final utterances, and the truth of Scripture shall be perfectly understood, the apparent discrepancies now existing between the two will have disappeared.

None will deny that errors have taken place in transcription, that dates have been inaccurately copied, that glosses have been interpolated. We leave the determination of these to the ordinary resources of criticism. We take the text as identified with the original autographs, and we affirm that it contains truth, and nothing but truth. On no one point has criticism discovered a single contradiction to known facts, while it has brought to light an astonishing accordance with them. Exactly in proportion as our knowledge of the countries, circumstances, and nations alluded to in Scripture has become more precise and minute have all the statements of Scripture been more and more verified. Where ground has apparently existed for impugning its accuracy, further information has proved the objections to be only the product of human ignorance; and it is natural to conclude that what further information has done for some difficulties it would do for all should it be vouchsafed to us.*

Next let us place distinctly before the mind just what is involved in the denial that infallibility is identical with divine inspiration. There must be no ambiguity in the conception if we would secure satisfaction in the conclusion. When men were made the subjects of inspiration they were thereby rendered infallible, or not, in their statements. As it is a simple matter of fact, in which either the one proposition or the other

* Field.

must be true, there can be no middle ground taken. It cannot, for instance, be scientifically proved that some things in Scripture were infallibly written but other things not; that infallibility extended to the subject-matter but not to the statement of the substance; that it related to all saving doctrines but not to sacred history; that it pertained to that which was unknown but not to that which was well known; that the claim is valid in respect to things future but invalid as to things past. Nor is the arbitrary rule allowable that infallibility may be affirmed of a part of the Scripture while it is denied of it as a whole. Investigation proves in an admirable manner that the Scriptures are not a series of detached and unrelated books, but are, in fact, the record of a scheme in which revelation is progressive; in which the race were educated as fast as they were prepared to receive it; in which history as well as prophecy is a part of that revealing; in which every writer holds a personal relation, and every book has a peculiar place and function in the divine plan, as related to the other parts of the scheme and to the integral whole. The unity of God's revelation is an evidence of its perfection which does not admit of dismemberment. In the absence of substantial reasons warranting such conclusion, discrimination against certain parts of the Bible is wholly inadmissible in criticism; and no denial of their unity or infallibility on mere *à priori* conceptions is scientifically possible.

A theory which denies infallible inspiration in the original autographs of the sacred writers affirms a liability to mistake in statement as much in one part of the Scripture as in another. If it could be proved by the presentation of absolute facts that mistakes were made in statements of history, then we could have no guarantee that mistakes had not occurred also in statements of revelation. We do not know that God ever meant to reveal love and mercy to man. In general terms, inspiration is that which conditions the writer, and revelation is the content or substance of what is written. The substance and statement are inseparable to our knowledge, since we cannot know what the substance of a revelation is except from its statement. The Scriptures are the record of revelation; but if the record misrepresents God's will it is utterly without authority. That is, if divine inspiration left men fallible they were just as

liable to make mistakes in stating saving truths as in stating historical facts; and one thoroughly ascertained instance of mistake in the original writer breaks the lofty title of divine authority, vitiating the record, and furnishing the right to doubt whether a multitude of other mistakes do not await discovery upon further investigation. The admission that inspiration from God misstates revelation is destructive of the character of that which is revealed; and no misstatement of revelation can possibly command our belief and trust. Neither an inspiration nor a revelation of such character would be reliable or answer the end for which we understand them to have been employed. Upon this hypothesis we have no right to believe the statements nor the contents of revelation; for certainty cannot be affirmed of any part of Scripture. The warrant for our belief and confidence is completely gone. If mistakes of teaching were really made by the sacred writers, we hold in our hands a set of ancient documents without claim to divine authority and character as a truthful record of his revelation; and the Scriptures must pass into the discredit of an everlasting condemnation. There is no half-way ground. So much is involved in the denial of the identity of infallibility and supernatural inspiration.

This argument alone is not offered as conclusive that the writers of the Bible were infallibly inspired for their work; but the limitations indicated prepare the way for a more intelligent and discriminating discussion of all the facts involved in the claim, and for the presentation of a reasonably sufficient warrant for our belief. We cannot wisely determine the value of a great mechanism by a detached part—a fire-engine by a single screw. We cannot intelligently judge of the mechanism and magnificence involved in the silent and complicated energies of the universe by the operation of a single abstract force. But it powerfully deepens and broadens our impressions of God's order and design, when we contemplate his works, as modern science illustrates so widely, in the doctrine of the conservation and correlation of the forces. So the field of scriptural truth must be viewed comprehensively. We judge God's methods unwisely when we judge the whole by abstract parts. Revelation is a large subject, progressive in its character, the facts and results of which are to be borne forward into the great future for ultimate verification; and it is rea-

nable, before a conclusion be reached that the sacred writers were mistaken in statement, that the investigation be carried forward to its final word. Condemnation should not be premature. Meantime, it must be verified that the advocates of such proposition have not themselves been mistaken in their postulates; and when the last prediction shall have proved its fulfillment or failure in the history of the hereafter, and the doctrine of redemption shall have succeeded or failed in its proposed effect upon human conscience and consciousness, upon character and destiny, then, and not till then, shall all the facts be known, and we be able to declare when and wherein inspired men of God were led into mistakes when they were specially under personal guidance of the Holy Spirit.

2. An investigation of the facts lying at the very foundation of the Christian system furnishes a starting-point for the construction of an inductive argument respecting the doctrine that infallibility inheres in divine inspiration. A warrant for this conviction is found in both the substructure and the superstructure of Christianity. The one recognized fact which is basal to the whole Christian belief, according to the teachings of the New Testament, is the resurrection of our Lord Jesus Christ from the dead as shown in his absolute identification after he had resumed his earthly life. When the divine Founder had tested and attested this supreme fact in the presence of those who thoroughly knew him previously, he proceeded to establish his kingdom on earth and to perpetuate its interests in the hearts of men by means of the ministry which he had just organized, "after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom he showed himself alive after his passion BY MANY INFALLIBLE PROOFS, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Thus was Christianity "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

Such being the exact state of the case at the beginning of his kingdom, arranged by himself with such unerring carefulness in order to secure absolute certitude of fact and conviction in laying the foundation of the system, wherein and for what reasons are we warranted in supposing that the infallibility was abandoned before the superstructure could have existence?

In other words, if infallible proofs were requisite to secure absolute certainty and belief in the resurrection of Christ as the basis of all salvation in the first instance, for the sake of the few who were cognizant of this supreme fact, how much more was it in demand that infallible security should be continued to them as witnesses, that they might unerringly record and perpetuate this knowledge for the advantage of all the coming subjects of his kingdom till the end of time. This could be done only under the direction and guidance of the attesting Spirit. Upon the other hand, it were a violent presumption, no less than the very superficiality of thinking, to suppose, in the absence of valid reasons, that the unwisdom of God was such that he began his work in errorless certainty but subsequently suffered the whole scheme to break down at its vital point, and end in all the possibilities of failure, by relegating it to mistaking men before the prophetic and saving truths of Scripture could be recorded. Since the fact of Christ's resurrection is held as the correlate of the truth of salvation, the absolute certitude of both, to us, must depend upon the infallible correctness of the record which reports and perpetuates this knowledge for the race. These are the parts of the divine self-manifestation, and in order to be believed must be accompanied by the most unquestionable seals of authority.

3. It lies in the nature of the case that the infallible quality is inseparable from supernatural inspiration. We have now to place before the mind as distinctly as possible the exact state of the case for the understanding of the consciousness of the prophets and apostles of Christ, when they were qualified by inspiration and dedicated to the high commission of going forth in his name, and by his high authority, as teachers of his revelation in the Church of God. Theanthropic inspiration was employed as the adequate provision to secure exactness of statement by their ministry touching truths revealed, which they employed to publish to mankind and to record in the Scriptures, to be thus rendered forever imperishable in the interests of humanity. Unless this much was secured, it is difficult to see what advantage it was intended should accrue either to the Church or to the world by the gift of supernatural inspiration.

Of course it is not possible for those who are not the subjects

of inspirational influence to analyze the consciousness, and discern the method of action and interaction, realized in this divine-human agency employed; but the Spirit of God supplements man's native powers, and furnishes the actuating energy and necessary spiritual guidance, both in matters of memory and new spiritual truth, whether relating to doctrine for our belief or duty for our practice. Clearly the work of this new commission was to communicate to the world all the truths revealed related to the salvation of man, for which confessedly the mere native faculties of man were wholly inadequate. Truly, if man unassisted were equal to the discovery of answers to the questions related to himself — *Whence came I? why and how am I here? whither am I destined to be?* then both inspiration and revelation were a work of supererogation. But precisely because he could not know these things, and the dependencies and obligations growing out of them, God himself, by the Holy Spirit, undertook our instruction. Accordingly, the prophets, as the direct messengers and representatives of God himself, went forth with their proclamations of authority and truth, and kings and kingdoms, priests and peoples, without distinction, were made subject to their word. It was the conscious conviction on the part of both parties that what God said they said, and what they taught God taught. The prophet was the mouth of God. He was fully authorized to announce himself as such. Their high commission read, "Behold, I have put my words in thy mouth." Unto Moses God said, "Who hath made man's mouth? . . . have not I, the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. . . . Is not Aaron the Levite thy brother? . . . Thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." Accordingly Peter bears witness thus: "Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

As respects the apostles and evangelists, there was vouchsafed an extraordinary outlay of power, supernatural in character, by virtue of which they were to receive special qualification to

teach and preach the Gospel infallibly. This outlay consisted of an ample provision and promise, expressly made by Christ himself, of the enlightening and empowering ministry of the Holy Spirit to those who were to become his successors and representatives in the work of inaugurating the Christian system, and without which they would not have been qualified for their apostolate. The facts involved furnish the basis for an inductive argument respecting the infallibility of supernatural inspiration.

Our Lord himself, the Founder of his kingdom, chose and commissioned those who were to become its teachers in the Church of God, whom he enjoined that they should tarry at Jerusalem for the divine *charisma*, to be "baptized with the Holy Ghost not many days hence;" and that this blessed Spirit should be with the apostles as a divine presence, dwelling with them, and speaking in and through them, and for them. They were to be "endued with power from on high;" and the assurance was repeated with emphasis that they should receive power, after that the Holy Ghost should come upon them, so that when brought before kings and governors to answer with their lives for their public conduct they need entertain no anxiety about what they should speak, for it should be given them in that same hour what they should speak; for, said Christ, "It is not ye that speak, but the Spirit of your Father which speaketh in you." Jesus further provided and promised them that the Holy Spirit, whom he would send from the Father, should supernaturally teach them all things, and bring all things to their remembrance whatsoever he said unto them; for this Holy Spirit was none other than the very Spirit of Truth, who should personally guide them into all the truth, and show them things to come, taking the things of Christ and showing them unto them. When they were thus endued with power they were to speak in new and unknown tongues.

Soon they entered into the consciousness of the divine power promised, when, upon the day of pentecost, the dispensation of the Spirit was fully inaugurated; when instantly the apostles illustrated the wonderful gift of God by speaking to the multitudes assembled at Jerusalem, of every known and unknown tongue, "out of every nation under heaven;" when they ascribed this power not to themselves as its source, but to the

personal Holy Spirit which Christ had promised them; a characteristic which appeared repeatedly when the subjects of this supernatural power at once began to prophesy. With these realizations of the promise of Christ, Peter arose immediately and said, "Having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye do see and hear." They then claimed and proclaimed the special and distinct consciousness of having been preaching the Gospel "with the Holy Ghost sent down from heaven," emphasizing the fact that their "speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; . . . not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," in order that their "faith should not stand in the wisdom of men, but in the power of God." In their strong consciousness they went to the extent of declaring anathemas upon any man or angel who should attempt to preach any other gospel than that which they had received and preached; not that it was of their own authority, for they disclaimed that, when they declared that they preached a gospel not after man, that they did not receive it of man, neither were they taught it, but "by the revelation of Jesus Christ."

Such being their apostolic consciousness, how did they stand related to the King of the kingdom in their spiritual work proposed? Jesus had commanded them, "Go ye, therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you;" "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." In this awful sanction Christ made his apostles to fully represent himself in instruction and authority in such a sense that he himself assumed the responsibility of their teaching and preaching. He said, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me;" "He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me." Having had delivered to them the "keys of the kingdom of heaven," as a badge of authority in their new commission, we hear them proclaiming, "Now then we are ambassadors for Christ, as though God did beseech you by us:" "He therefore that despiseth, despiseth not man, but God."

Inductions.

We may now pass from the facts of Scripture to the principles which govern the conclusion inductively.

1. Supernatural inspiration as a fact of Scripture is found to have existed authoritatively in the time of the prophets and apostles; but its existence is predicable always and exclusively in direct relations with *persons*, and here implies a transaction between the personalities of God and man. Accordingly, the Bible was not itself the subject, but the *product*, of a divine inspiration. The inspiration of pens, parchment, and ink is unthinkably absurd. These materials were no more God-breathed than were the cold tables of stone on which God wrote the ten commandments.

2. The source of this inspirational power was distinctively and exclusively the Holy Spirit. Because exclusively and directly derived from God, it could not have originated in the spirit of man. Nevertheless, chosen men became the subjects of this supernatural power, and human faculties responded actively to the impression imparted when they engaged in speaking or writing under divine guidance.

3. Supernatural inspiration, therefore, contains within itself, as an integral and inseparable part of its nature, the high quality of infallibility. It is the fact of infallibility which gives the authoritative force and obligation to the content or truth communicated; and its absence would make revelation of so uncertain character as to render it practically worthless. Without the warrant of certainty and authority, revelation could not and would not be believed. However, God's own infallible power, by virtue of divine inspiration actuating and acting upon and within the domain of man's nature, guided men into all the truth and its expression in such a sense that that which was taught by inspired men God himself taught infallibly in all matters appertaining to fact and truth, to doctrine and duty. The denial of this proposition, therefore, is simply the denial of God's own infallibility and inspiration, since inspiration itself was merely the exercise of God's infallible power upon man's fallible faculties, in the direction of history and revelation.

4. This unerring power with which the apostles were endued is exactly that postulated of their own consciousness and right-

ful claim of authority, in that they were specially endued with divine power, and guidance into all the truth, while engaged in writing the Scriptures. With these predicates of right, they did not hesitate to assert that those who rejected the apostles' authority rejected God's authority, and those who despised these ambassadors despised not men but God, and they who would supplant their teachings by another gospel were worthy of curse. Such predicates were incompatible with any assumption of mistakes. But they go further. They not only claim to have been authorized by Christ, the King of his kingdom, to represent his work, but, having received the induement promised by him, they were sent out "to teach only as the Holy Ghost teacheth," and to preach "with the Holy Ghost sent down from heaven," receiving not their authority from man, but from "the revelation of Jesus Christ," so that their teachings could not be heard without hearing the word of God, nor be rejected without rejecting God and the salvation he was offering them. Do these facts consist with the idea of mistake? If as declarations of authority they mean any thing more than high-sounding phrases signifying nothing, the apostles were men inspired of God for their special work; and it is self-evident that no such claims of inspiration could be real, involving eternal issues conditioned upon our acceptance or rejection of their teachings, and yet admit the possibility of error in what they taught.

5. The denial of the characteristic of infallibility in supernatural inspiration means logically the denial of the correctness of divine revelation itself, to which inspiration gives expression. To us the whole value of inspiration consists in placing the contents of revelation upon record with absolute certainty. But if it be admitted that a false statement in teaching is possible to the Scriptures, it impeaches the veracity of the record, and therefore the correctness of revelation itself, whose contents the record misrepresents. This would and ought to be destructive of all possible confidence in both. Such a revelation would be without authority.

We have seen that the only power in the case is the power of God himself; if, therefore, inspirational power be considered capable of making mistakes at all, it would not be the scriptural writers, but God, who had misrepresented his own

revelation to us. It is difficult to see what such an inspiration would be worth, or why it ever should have been given. Admitting the mistakes which some claim, we certainly do not have the ability to discriminate between that which is true and that which is false; much less to discern just where the truth begins and just where it ends in what is revealed. So the whole scheme falls into practical failure. In short, this hypothesis assumes that we have professedly a revelation derived from God which is confessedly untrustworthy in fact; a record which does not record; a revelation which does not reveal; a divine guidance which allows numberless mistakes. It might lead to one of three conclusions; namely, either the Almighty had not the ability to carry out an infallible plan, or he would have employed it; or he had not the wisdom to select an absolutely sure method to communicate his revelation, when he had a better way; or the promise of Christ to his apostles of an inducement of power from on high was an unwarrantable exaggeration never fulfilled—a great gift to no purpose. Whatever belief this may be designated, it is not Christian belief.

6. The internal structure and plan of the Scriptures as a system of truth justifies the induction of their infallibility. A careless observer of the character of their contents might easily conclude, from phenomena which do appear, that the Bible is made up of so many detached and unrelated books, constituting a somewhat heterogeneous collection, unique indeed, but without unity, without order, without a central principle, without a common design. But the careful student discovers, as in science, that no fact is isolated from other facts, but the aggregation of facts furnishes the basis of a given science. So the Christian system. Exactly the same method of procedure is insisted upon in investigation. We cannot dissociate related truths or facts in Scripture. We do not need to unite them only to perceive them as related and to perceive their unity.

The unity of the scriptural plan covers all their contents, terminating in the personal Deity and redemptive work of Jesus Christ. The Bible offers a collection of books sixty-six in number, extending over a period of sixteen hundred years in the writing, but covering a period reaching to the end of time in contents; written originally in at least three different languages, and in books of strangely diverse character, by forty

different writers of diversified ability and mental culture, of various positions and occupations in life: one writing in the camp of the desert, another from the city full; some when the Church was most flourishing, others when it was most depressed; the writers being differently conditioned in life: one writing from the extreme east in Chaldea, another from the extreme west in Rome; one a fugitive, another a captive, another in prison; each contributing to an unknown whole, without collision in statement, without collusion in plan; whose writings constitute a oneness without conscious design, so that if a single writing were dropped out from the combination a rent would be made in the continuity of revelation.* In all this a progressive revelation is found developing doctrine as it proceeds, as illustrated in the doctrine of the Messiah progressively revealed. There was the first dim promise given, as general as the race, that the seed of the woman should bruise the serpent's head; but it was not known of what nation he should come until the time of Abraham; nor of what tribe until the time of Jacob; nor of what family until the time of David; nor that he should be born of a virgin until the time of Isaiah; nor of what locality until the time of Micah; nor of what person until Gabriel announced it to Mary. Here is the central truth running through the whole, illustrating unity in plan, unity in content, unity in dispensation, unity in design, unity in revelation. "All roads lead to Rome," was an old adage; all lines of truth now lead to Christ—historic, symbolic, religious, prophetic, didactic, apostolic: one revelation, one authorization, one inspiration.

7. Supernatural inspiration extended to the men who *taught*, not to that which men thought. That is, private opinions, as such, never were the subject of such inspiration. Opinions are not understood to be supernaturally suggested, unless it can be shown that such opinions were taught as being God's truth. But that is something more than an opinion. It should not be questioned that the apostles did entertain erroneous opinions on different subjects, but they did not teach them. There is not the slightest evidence that their private opinions originated in God or received his sanction. They had false views about Christ as Messiah; about the man born blind, whether he or his parents had sinned that he should have been born in

* This is debatable.—EDITOR.

blindness. The inspired writer tells how Paul reproved Peter to his face "because he was to be blamed;" and that at Antioch even Barnabas was carried away with Peter's hypocrisy.* So also possibly the apostles erred in respect to their views regarding science. The sacred writers might have supposed that the sun revolves round the earth instead of the earth revolving round the sun, or they might have believed that the earth is a vast plane instead of a globe, without having any relation whatever to their divine inspiration. Inspiration was given them for one specific purpose, and for no other; namely, *to teach and to preach.* The object here was one. The Spirit of God did not inspire their errors of opinion, but he did put them upon record, yet never with approval. The apostles unquestionably believed that Jesus would return to earth, accompanied by the angels, during their own life time, but they were mistaken. Jesus had never promised that. Inspiration had never affirmed it. The apostles did not teach it. They only *expected* that he would thus return to them. What was promised by Christ was, that he would come certainly, and that his followers should live in such preparation of mind as such expectancy ought to beget in them. That was all. Christ assured them that his coming should be as that of a thief in the night. With that assurance the event was left to the future to reveal. So Paul could not remember how many persons he had baptized at Corinth, and inspiration did not come to his relief, though inspiration was given to put this mental infirmity upon the sacred record. Their inspiration was not constant, but it was limited to the purpose for which it was promised. The Spirit was not promised nor provided to help mental defects in the private relations of life, but to assist them abundantly in all their public teachings. Jesus had said, "The Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your remembrance, whatsoever I have said unto you;" but Paul's baptisms did not belong to this category. So, after his long absence from Jerusalem, Paul, not knowing whom the Jews had elected to be high-priest that year, severely reproved that public functionary for calling out for some one to smite the apostle on the mouth with the heel of his shoe, as an act of supreme contempt. The

*Ὑπόκρισις, Gal. ii, 13.

order was unlawful, and deserved the censure given by the apostle. But inspiration was not promised or given for the apostle to know strangers. Because the apostles were indued with supernatural power to teach the doctrine of Christ does not imply that they were *constantly* under divine influence in private life, when they were *not* teaching those doctrines; or that, because they were supernaturally inspired in and for their ministry, they were also inspired in respect to their personal infirmities.

In conclusion, God has written his Scriptures in a twofold revelation: he has written his Scriptures upon the sacred parchments, and he has written his Scriptures upon the imperishable rocks. Both are written infallibly. They constitute an open book. On the one side is the stone page, on which is the writing of God recording the past—the things which have been but are not now; on the other side is the page of the parchment, with the writing of God, which records the past and future—of things which are not, but began to be; and of the things which are not, but shall be. In the writings of the one we learn how creation began and proceeded to its completion; in the writings of the other we learn how organization began and continues through the ages. On neither page has God made a mistake. Interpreters in regarding both classes of writings have erred, but their errors do not infer the mistakes of God. Meantime, God is working out his own great plans in the material universe and in the universe of rational nature—plans which are wisely and wonderfully conceived, including order, adaptation, and the ends of being, which we see but in part; and when the divine plan shall have been developed to ultimate completeness respecting the history of the world, both as to matter and mind, then shall we understand in the supreme sense how our wonderful God never made mistakes in all his wondrous self-revelations unto the race.

"*Nullum eorum auctorum scribendo aliquid errasse, fermissime credam.*"—Augustine. "I do most firmly believe that not one of those authors committed an error in writing."

S. L. Bowman.

Art. II.—WENTWORTH'S "LOGIC OF INTROSPECTION."

Carlyle has a sentence to the effect that he found no indubitable landmarks in his study of metaphysics. He read Reid and Brown in his youth, and was inclined to the Scotch school. Later, upon the study of Kant, he became convinced that the Königsberg philosopher was right. After reading Hegel he found himself in the clouds. He was at last inclined to the view of Mephistopheles: "A speculating fellow is like a beast on a blasted heath, led around in circles by an evil spirit." He therefore abandoned so profitless a study and never after looked into a work on metaphysics.

We suspect that Carlyle, with more candor than most of us dare display, has spoken the conviction of the great body of educated men in regard to this difficult study. Nevertheless, the general abandonment of metaphysical investigation involves the surrender of immense influence to the few who with greater perseverance continue their pursuit of first principles. He who creates the philosophy of this age will do much to shape the science, the theology, and sociology of the next age. The institutions of to-day are only the embodiment of the principles of yesterday. The tendency to materialism in science has been the legitimate outcome of the application to mental phenomena by Locke of metaphysical principles which Bacon enunciated. So Aristotle wisely replied to the assailants of metaphysics in his day, "Whether we ought or ought not to philosophize, we are compelled to do so; for philosophy is required to banish philosophizing." Dr. Wentworth may meet with that neglect upon the part of the masses which is generally accorded those metaphysicians who do sober and abiding work. From earnest students he will hear mingled criticism and praise. Nevertheless, he has written one of the few books which will help mold the thinking of the thinkers, and through them will help shape the conduct of the coming age.

Of modern philosophers Dr. Wentworth resembles Kant in making the mind itself the first object of investigation. *The Logic of Introspection*, like the *Critique of Pure Reason*, is an attempt to formulate the true method of psychologic inquiry.

We have not elsewhere seen, nor can we formulate ourselves, so clear and brief a statement of the substance of Dr. Wentworth's volume as we find in the *Pittsburg Christian Advocate*, from the pen of the editor of this Review:

1. Induction is the accepted mode of reasoning in scientific and philosophic circles for the ascertainment of psychologic truth. 2. Induction is an inadequate method of reasoning in the higher realm of thought, and never was designed for final investigation of psychologic truth. 3. The uses and limitations of the inductive method, fully discussed in the book, show that the physical is its proper realm of application. 4. The necessity of another method in the higher or intellectual realm being demonstrated, the author shows that it must be intuitional in character and working, and finally names it consciential. 5. The merits of the consciential method are elaborately defined, and so rationally set forth as to impress the reader that it is the final method of mental science.

The writer just quoted regards the work as a "masterful treatise," "a wager of battle on the confines of thought," which "must arrest attention and compel inquiry." He likens the author's voyage of discovery into the mental realm to the voyage of Columbus. Our readers will welcome a fuller statement of the course of reasoning and the conclusions of such a volume.

The mind receives from the physical world only impressions of objects. The only method open to the mind of obtaining truth in regard to the nature and qualities of these objects is by inferences drawn from observation and tested by experiments. When Bacon turned the attention of philosophers away from spinning theories in regard to physical phenomena out of their own minds, and declaring *à priori* the causes of disease, etc., to an open-minded questioning of the phenomena themselves, and to a testing of their conclusions by further experiments, he put mankind on the only road by which physical science can be mastered. The Baconian method achieved such marvelous results in the physical realm that investigators naturally applied it to metaphysics. This was an application of the method beyond its legitimate sphere, and has resulted in materialism. The dethronement of induction in psychology is one of the crucial points in the author's philosophy, and readers will naturally scan the reasoning here closely. He maintains, 1, that the inductive method is unnecessary in studying

the processes of the mind. In the mind's contact with the physical world it is conscious only of sensations and of impressions of an external world. The effort here is to pass from impressions of the senses to external realities. But one gains no knowledge of the mind from the five senses. He does not smell, taste, or receive visual impressions of a thought or a feeling. Here another power, consciousness, which gives us no knowledge of the outer world, furnishes us all our knowledge of the mind's activities. Consciousness is a prerequisite of mental action. The phenomenon to be investigated is the mind itself in action. Why then resort to a process of induction and inference to learn that of which the mind is directly conscious?

2. There is a stronger ground for objecting to a reliance upon induction as the only method in mental and moral science. Inductions depend upon uniformity and law for their value. Physical forces act so uniformly and matter is so uniform in its resisting qualities, that, given the force acting and the matter acted upon, scientists can foretell the result. The power to foretell the result of physical forces was the aim of Bacon's philosophy; and this power depends upon the uniformity of material forces. But such uniformity cannot be affirmed of the human will. The truth which influences a man's will and leads to action to-day will not lead to the same choice to-morrow. We are not now arguing for the freedom of the will. We are simply stating facts of universal observation. We do not deny that there may be a law underlying the action of human wills. We only affirm that the man himself must also be regarded as a true creator; and that in our ignorance of the force which the human will itself supplies in any given decision, induction, based upon uniformity of external causes, and predicting uniform effects, breaks down when applied to morals. Just as scientists are forced to recognize aberrations in certain planets which indicate the presence of undiscovered worlds, so the ethical observer is obliged to recognize constant aberrations in human conduct which indicate the presence of a personality that induction cannot weigh or measure.

3. Dr. Wentworth refutes the opinion of Dugald Stewart and Archer Butler that Bacon expounded his theory with direct reference to psychology. He cites Morrel, Cousin, Schwegler, Whewell, and Bacon himself in confirmation of the view that

Bacon was devising a method for physical investigations. In our own judgment, Bacon went too far in his reaction against *a priori* speculations and in his attempt to purge the mind of idols. "The mind," he writes, "is preoccupied with idols either adventitious or innate; so that when affected by things through the senses it does not act in the most trustworthy manner, but inserts and mixes her nature with that of things." Hence Bacon, in his laudable attempt to purge the mind of superstitions, regards "innate" conceptions as among the idols to be freely banished. Here is the germ of the sensational theory of knowledge. Locke not only held that the mind ought to be free from innate convictions, but boldly announced that it was simply a *tabula rasa* on which experience only had stamped those convictions which we regard as innate. His *Human Understanding* gave birth to the skepticism of Hume and to the materialism of Hobbes and Hartley.

Finally, Dr. Wentworth shows that Kant, Cousin, and Hamilton, whom he regards as the most successful cultivators of mental science, and Aristotle, who is properly the father of the inductive method, never applied this method to the investigation of mental phenomena.

Following this remarkably clear statement of the difficulties of the inductive method in psychologic inquiry, the author makes a full and searching examination of Dr. McCosh's *Intuitions of the Mind Inductively Investigated.* The great ability and high authority of the venerable ex-president of Princeton are freely conceded. His assumed position as a representative of intuitional philosophy forms the justification for the searching examination of the foundations of his system. Dr. McCosh saw the difficulty attaching to the common view of the intuitions, and made an honest effort to eliminate from philosophy the error of this view. If we hold every mental conviction arising in our minds to be intuitive, and charge all examiners of such alleged convictions with abandoning the intuitive method, intuition will soon lead to such extravagances as will discredit the whole system. Dr. McCosh aimed, therefore, to more carefully define and limit the use of intuition. Again, he aimed not simply, like our author, to show that each method is legitimate in certain fields of inquiry, but to unite the intuitional and inductive methods and fuse them into one. He

maintains, against the physicist, that our sense-perceptions are intuitive. He speaks of our intuitive cognition of bodies, and of our intuitive cognitions of the qualities of matter, as extension, color, etc. He even clings to the notion that color will yet be found by physical investigation to have a material reality. But to the extravagant claim that sense-perceptions are intuitive, the physicist points to the fact that modern science and the experience of all men prove that sense-perceptions are at times mistaken. The doctor's view of color seems especially unscientific and unphilosophical in view of the recently discovered prevalence of color-blindness.

Upon the other hand, Dr. McCosh says to intuitionalists: "Intuitions are always primarily directed to individual objects." He holds that whenever we go beyond a particular to a general truth a discursive process is involved. He uses the illustration of a boy first perceiving intuitively that his ball cannot both be in his hand and not in his hand at the same time. Then by a process of abstraction and generalization he reaches the axiom that a body cannot both be and not be in the same place at the same time. But at this point Dr. Wentworth mercilessly assails his position. All discursive processes involve the possibility of error. How can we affirm that a proposition resting upon a "process of logical thought" is an intuitive and necessary truth? Dr. McCosh seems to realize, in part, his difficulty at this point. In order, therefore, to be sure that the general proposition which he has reached by the discursive process is intuitive, he applies three tests to it: self-evidence, necessity, and catholicity. But if a general proposition or axiom is self-evident, why do we need a discursive process to reach it? The very title of Dr. McCosh's volume, which assumes that an intuition can be inductively investigated, is misleading. We think it will be conceded by all who intelligently and candidly read pages 136–245 of *The Logic of Introspection*, that Dr. McCosh's fusion of the intuitive and inductive methods is hopelessly discredited. Dr. Wentworth certainly shows in this part of the volume more of the *fortiter in re* than of *suaviter in modo*. So full and trenchant a criticism of one who has the same aim as himself will naturally awaken sympathy for the revered Scotch philosopher. It is only to be justified on the ground that a great battle between

two rival systems of philosophy for the control of the world's thinking is to be fought out, and that Dr. McCosh, a man of great authority, stands between the combatants and prevents the joining of the issue.

Our readers must not infer that Dr. Wentworth fails to see the difficulty attaching to the unlimited use of intuition which Dr. McCosh tried to meet by a compromise of the two methods. He sees the difficulty clearly. Accordingly he does not identify intuition with our sense-perceptions of physical objects, or with our first mental affirmations in regard to propositions. He describes the process by which the mind reaches an intuition somewhat as follows: First, the mind reproduces in self-consciousness a statement, as, for instance, that two straight lines cannot inclose a space. Again, it carefully discriminates this statement from somewhat similar ones, so as to distinctly apprehend it. Then it analyzes the statement to see what is contained in each term. Finally, it resorts to a process of abstraction, separating the proposition affirmed from the particular image which may have arisen in the mind on first hearing it, and generalizing it. It may only be at the end of such a process that the mind *perceives with perfect clearness what the proposition affirms.* But when the mind once clearly sees what is meant by the two terms of a proposition, it then has the power of perceiving at once the agreement or disagreement of these two terms; and this immediate vision is what Dr. Wentworth means by intuition.

Dr. Graham, in a suggestive criticism of *The Logic of Introspection* in *The Methodist Review* for January, 1887, thinks that Dr. Wentworth's sifting process is very similar to, if not an unconscious reproduction of, Dr. McCosh's inductive process of reaching intuitions. We trust our analysis has already made plain the difference between the two methods. Dr. McCosh identifies intuition with sense-perception—a position which physical science readily overthrows. He declares that intuitions primarily relate to individual objects, and holds that every general axiom, as that every event which has had a beginning must have had a cause, is the result of a discursive process. In a word, he uses induction as a means of discovering intuitive truths; and then declares that these truths are self-evident, necessary, and universal. Dr. Wentworth, upon the other

hand, uses analysis and abstraction and generalization to discover the meaning of terms. He affirms that many of our individual and primary convictions may not prove universal and intuitive truths, not because the mind lacks the power to perceive truth, but because it may not clearly apprehend what is involved in the terms used. But he holds to the native power of the mind, when it once apprehends what is involved in the two terms of a proposition, to affirm immediately the agreement or disagreement of these two terms.

But if Dr. McCosh fares hard in this intellectual battle, the inductive philosophy which stands back of him fares worse in its materialistic conclusions in regard to mental phenomena. Our author goes back of the great body of modern scientific discussion to the psychologic theories underlying materialism. He welcomes the inductive philosophy in the physical realm. He is not out of sympathy with his age. He has no quarrel with modern science. But to the somewhat threadbare classic boast of the small minority of scientists, "*Nihil in intellectu sed in senso prius*," he replies in the words of Leibnitz, "*Nisi ipse intellectus.*" In face of their denial of all *à priori* convictions he sturdily maintains that experience is the occasion on which the mind reaches certain intuitions which are direct, ultimate, and trustworthy.

All agree that sensations of the external world form the occasion of the mind's activity. The real question is, whether the mind simply receives this experience passively, as a smooth wax tablet might receive impressions, or whether it organizes its experiences, contributes the forms under which objects and events are viewed, and makes in regard to objects affirmations which transcend experience, but which the mind perceives to be necessary? Has the mind such a power as is here described? Is its affirmation that two and two make four the result of experience only? Is it possible, as Mill held, that further experience in another world may show that two and two make three, or five? Or does the mind directly see that two and two make four, as soon as it apprehends the terms, and has it an ineradicable conviction that no future experience will ever contradict this truth? Locke's objection, that a child would not understand such a proposition, much less affirm it at once, is no more proof that such a proposition is not an intuitive truth than the fact

that a man might not respond to a question asked him in a foreign tongue is proof that the knowledge sought is not in his mind. In each case the terms are not clear to the persons addressed. Is the human mind so constituted that when it clearly apprehends what is the meaning of two and what is the meaning of four it will instinctively accept the proposition that two and two make four? The materialists say that all knowledge is the result of experience, and that our so-called intuitions are only old and oft-repeated impressions. But we submit that there is a difference in the feeling of necessity with which the mind regards certain truths which seem to have equal warrant in our experience. The two experiences, that objects occupy space and that living things die, are equally universal. But the mind clings to immortality as at least possible, while it rejects a spaceless physical universe as unthinkable.

When we turn to moral convictions the argument is still stronger. We think that Kant exhibited greater wisdom than any other defender of intuitions in making his stand in favor of the native convictions of the mind at this point. Modern materialists try to answer him by affirming that our moral convictions are only the result of transmitted experiences of pain and pleasure. Originally, according to this view, our animal ancestors found that certain acts produced pain and others resulted in pleasure. The regularity of the results led to an increasing dread of the acts which were followed by pain and to a joyful anticipation of the acts producing pleasure. These apprehensions and anticipations gradually deepened into convictions that the dreaded acts were wrong and the pleasurable acts were right. But if our sense of right is only the modification of our experience of pleasure, how is it that our convictions of duty are entirely independent of, and often in direct conflict with, our pleasures? Again, if our convictions of wrong are only our transmitted impressions of dread, how is it that the dread of death—the oldest, most universal, and greatest dread in the experience of the race—has never deepened into the conviction of the sinfulness of dying? This materialistic explanation of moral convictions violates the law of causalty. The effect not only differs from the alleged cause, but it often contradicts it. Such theories would never

have gained a respectful hearing had not partisans seen the necessity of them to preserve their favorite philosophy from annihilation.

After this vigorous criticism of materialistic theories, Dr. Wentworth presents at some length his own method, which he names the conscientiial. He now expands the various stages of the intuitional method more fully. If we rightly understand him in this chapter, he claims that the various steps of reproduction in self-consciousness—discrimination, analysis, and abstraction—are acts of introspection and are intuitive. The reason thus sees directly the mental order, cause, and law of psychic action. In illustration of this position he affirms that the mind is not only conscious of acts of the will or of the memory, but also of the *power* to will or to memorize. We are not inclined to follow the author in all his statements in this chapter. We agree with him, as against the late Dr. Curry, that we are conscious of the power of contrary choices. But we do not think that the mind's consciousness of its states carries with it in all cases a consciousness of the causes of these states or of their laws.

While the author affirms that the mind has the power to become conscious of all its acts, he does not deny that many mental processes are indulged unconsciously. This brings him to his doctrine of "intuition in sub-consciousness." "The intellect has an intuitive apprehension of many facts of a psychologic nature which are not the subject of direct conscious introspection." The language here may be defective. It would be easy for the smart critic to ask with a sneer, How can there be a direct vision of a process which is below the realm of consciousness? But the chapter is not without a meaning, and an important one. The author illustrates it by the phenomena of memory. In recalling events by association, we use a fact present to the consciousness to recall another fact not present to the consciousness, and yet not actually unknown. Where does this hidden fact lie? It is a part of our sub-conscious knowledge, paradoxical as the two words seem. Again, self is not consciously present in every act of knowing. Yet self-consciousness is logically involved in every such act. Dr. Wentworth would say that we have either a conscious or a sub-conscious intuition of self in all acts of

knowing. This meets one of the most common objections to intuition, by showing that a truth may be intuitive and yet the mind be at times unconscious of it. Leibnitz had a similar thought in mind when he said that intuitive ideas were sometimes "slumbering notions."

The author has also made a valuable change in psychological nomenclature in characterizing intuitions as the "seeings of the intellect, in distinction from its believings; its infallible visions of absolute truth, in distinction from its convictions necessitated by its own constitutive laws." We are more inclined to regard the mind as untrammeled, and to believe that our knowledge corresponds with the reality of things, if we say that the mind beholds a proposition to be true because it is true, than if we say that the mind is necessitated by its constitution to regard the proposition as true. The last phrase invites skepticism by leading the inquirer to wonder how the proposition would appear if he could view it through another mental constitution. Still, the author's phraseology does not wholly banish the possibility of skepticism, unless we boldly say to the skeptic, there is no possibility of divorcing yourself from your present mental apparatus, for your personality consists of your reason; and so far as your reason now enjoys a pure vision of truth, you see that truth as it is, and as God sees it. The author is strongly inclined to identify reason and personality. We gladly follow him to the extent of holding that so far as our reason is uncorrupted by sin it is identical with reason in angels or in God. We hold, however, that personality embraces manhood, and that the will and the affections are as essential to it as the reason. The author at this point, like all discoverers, probably attaches undue importance to the very striking, valuable, and original truth which he unfolds.

Dr. Wentworth believes that he has discovered the true method in psychology. He holds, however, that there "is much in the way of the rapid growth and speedy completion of the science, in view of the inherent difficulties involved." The practical and final test of his method, therefore, will consist in its use to secure results to which other psychologists have not attained. We know of no one better qualified or more responsible for making this application and securing such results than the originator of the theory. We should most

heartily welcome a volume from his pen on Applied Psychology. We should like to see the theory applied, as we think it can be with splendid results, to the necessity of obedience to one's conscience and of spiritual purity in order that the vision of the reason may be unobstructed. "Blessed are the pure in heart, for they shall see God." We think this theory can give an account of the difference between the intuitive method of women and the rational method of men in reaching conclusions. The difference between the sexes on this point is greatly exaggerated. Still a slight difference exists; and the woman's process more nearly resembles our Saviour's process. In our judgment the difference is not primarily due to sex, but to the cultivation of one's spiritual powers. We should like to see an attempt made to classify intuitive truths. We think the true doctrine of conscience can be set forth from this new point of view. We should like to see the distinctions between sense-perceptions, personal convictions, and intuitions set forth; and also the line firmly drawn between intuitive knowledge upon the one side and intuitive recognition of a fact upon the other, as the intuitive recognition of not-self or of the world, involved in our self consciousness. We should be especially glad to see the mutual limits of the intuitive and the inductive methods in mental and spiritual science marked out, and the necessity of the recognition of the intuitions in physical speculations demonstrated. We are sure that the principles enunciated in this volume open up a rich field for the practical psychologist.

The author has made an application of his theory to the most interesting question in metaphysics; namely, the grounds of our theistic belief. With the boldness of a discoverer he sets aside as valueless the accepted arguments from causality, design, etc., and rests the whole theistic argument upon the consciousness of God in the human soul. He is right in holding that there can be no real knowledge of God outside of our consciousness of him. But when this consciousness has been clouded by sin, both personal and inherited, we would not set aside the arguments from causality, design, our sense of duty, etc., which help to make rational such dim consciousness of God as yet remains. Nor would we lay entire stress upon our consciousness of God in combating atheism. We are rather inclined, with Professor Flint, in his article on "Theism" in

the *Britannica*, to hold that the fullest apprehension of God involves the exercise of all the faculties of the human constitution, will, affection, conscience, intellect; and that our theistic convictions rest, not simply upon the intuitive recognition of God's presence which comes from his entrance into the realm of consciousness, but also upon our idea of causality springing from our own wills, our idea of goodness which springs from our affections, and our idea of a moral governor necessitated by our consciences. Dr. Wentworth, in our judgment, however, presents the best single argument for God which the human race possesses. He does not hold that our consciousness furnishes a complete knowledge of God. His conclusions are characterized by singular sobriety. He simply holds that God and the world so enter the domain of human consciousness that we have, not a complete knowledge of either by intuition, but an intuitive recognition of both involved in our very consciousness of self. He says:

> I am aware that declarations relating to the nature and processes of these spiritual facts of consciousness should be cautiously uttered. . . . The spiritual is the deepest and the most central element of our being; and the phenomena therein produced seem to lie at the profoundest depths in consciousness. And on this account, probably, it is, that during all the ages of philosophic activity and development religious and spiritual phenomena have rarely been the subject of careful psychologic examination. . . . Let this department of consciousness be as carefully searched and reflected upon in the true spirit of scientific inquiry as that which includes the intellective processes, and I think that then psychology would be compelled as decisively to declare that we have as immediate and unmistakable intuitions of the being of God as we have of mind or of body. For it seems plain to my reflective thinking, that God as positively enters the domain of human consciousness through the religious or spiritual faculties of man's nature, as that matter or body does by the powers of sense-perception. And we may have as emphatic a subjective sense of the divine nature as we have of self, if we will but listen attent to the voices that speak to the ear of spiritual self-consciousness.

In confirmation of this fact, our author makes his appeal to each man's spiritual consciousness, to the religious history of the race, and to the assumptions of this faculty in all parts of the Scripture and by Christ. Upon these points we wholly agree with the writer. We are sure he did not begin his work with

the conscious aim of reaching the biblical ground of theistic belief. He has simply logically applied his method. But the strongest argument for the soundness of a method is, that its logical application secures results in exact harmony with revelation. At this point Dr. Wentworth surpasses Kant in not making a division between the pure reason, which knows not God, and the practical reason, which affirms his existence. He agrees in part with Jacobi, who held to man's intuitive visions of unseen realities; with Professor Harris, in his *Self-Revelation of God;* with Dr. Pope, who writes:

> The constitution of human nature is such, that it naturally develops a consciousness of God when God presents himself, even as it grows up into a consciousness of self and of the outer world;

and with Professor Bowne, in his admirable treatise on *Theism:*

> Just as sensation needs reason to interpret and arrange it, and without reason remains chaotic, so the feeling of the divine needs reason to interpret it; and without reason and conscience it remains a confused suspicion of an object which can be neither escaped nor understood. But just as sensation is an absolute condition of perception, so this feeling of God is an absolute condition of theistic belief. The reflective reason does not originate it, but justifies and rectifies it. The arguments for theism have never originated the belief, but have only aimed to give reasons for the belief already there.

It is objected, by the followers of the common-sense school, that if we break down the validity of our sense-perceptions of matter we destroy the entire force of this argument for theism. The criticism is directed with force against Professor Bowne in an article on "Idealism in Christianity" in *The Methodist Review* for November, 1888. The followers of the common-sense school, therefore, demand that we shall maintain that sense perceptions are intuitive and infallible, or else abandon all intuitive arguments for God.

But ideal-realists are not the rude innovators who break down the infallibility of sense-perception. Modern science and the universal experience of the race show that our sense-perceptions are sometimes mistaken. If we held that our first convictions in regard to propositions and our first impressions as to the nature and attributes of God were infallible, we should then join the common-sense school in contending for the infalli-

bility of our sense-perceptions. But we hold to no one of these three positions. It is quite possible to grant that our senses may sometimes be mistaken as to the nature of physical objects, and yet maintain that in our very consciousness of self there is involved a consciousness of not-self or of the world. So it is possible to admit that our impressions of God's attributes may be wrong, and yet maintain that the recognition of God is a part of the consciousness of the race. Even Herbert Spencer contends for such a recognition of the unknown in the fifth chapter of his *First Principles*. We are no more driven to accept one of the extremes — infallibility or skepticism — in philosophy, than in religion.

We do not think that the consciential method, rightly interpreted and applied, wholly excludes the use of the inductive in reaching conclusions in the mental and spiritual realm. It forever dethrones that method in psychology, and even in our philosophy of physical facts. It declares that the mind itself contributes certain elements to the product which we call knowledge, and demands the recognition of the trustworthiness of these intuitions. It derides an attempt to reach by inference facts which the mind already knows by direct sight. It maintains the freedom of the will, and mocks at a method which assumes that a given external pressure will produce the same result upon all wills, or upon the same will at all times. In these regards the inductive method is doomed in mental and spiritual science; and we know no book which will do more to relegate materialistic theories of the mind to "innocuous desuetude" than the volume under consideration. But law holds in the spiritual as well as in the physical realm. After the will has once made its choice and spiritual forces are invoked, they respond in blessings or in penalties as unfailingly as the law of gravitation. Sin produces spiritual darkness and obedience brings light as certainly as filth produces disease or food gives strength. With this uniformity in the action of spiritual forces we can as clearly determine the nature of moral principles, when once we decisively choose them, by their fruits, as we can determine the nature of a drug by the results it produces. The doctrinal conquest of Methodism, which is one of the marvels of modern theology, is due to Wesley's application of Bacon's method to spiritual phenomena. His doctrine of experience corresponds

with Bacon's doctrine of experiments. Instead of attempting to abolish skepticism by *à priori* arguments, Wesley affirmed, in accordance not simply with Bacon's method, but with Christ's direction, "He that doeth his will shall know of the doctrine." Instead of attempting to exorcise Calvinism by logic, he applied his theory of free-will among the masses; and it produced results which led to the abandonment of the necessitarian theory. Instead of replying to Hume's argument for skepticism, he declared that, if men would repent, the divine Spirit would so witness with their spirits that they would be directly conscious of God. The conscientious method is not at war with this subordinate use of the inductive method, which is authorized by the New Testament and is so brilliantly illustrated in the doctrinal victories of our denomination.

The style of the volume before us is clear and vigorous; but the author has pondered long before writing, and his conclusions are much in advance of the thinking of casual readers. Besides, he objects on principle to the use of physical illustrations of mental processes as seriously misleading, and seldom resorts to them. We confess that we have been compelled to read portions of the volume several times to fully master the thought. The author could have made the volume more intelligible to lay readers by giving more concrete illustrations of the mental processes which he describes. The outline of chapters under the table of contents is full and clear. But no such work is complete without a full index at the close of the volume. Perhaps the best tribute to the style of the volume is the fact that we seldom thought of the language in our interest in the reasoning. Earnest students in metaphysics and psychology will find this a rich and suggestive book. It will help inaugurate a new era in mental and spiritual science.

J. W. Bashford

Art. III.—THE NEW EDUCATION: A SYMPOSIUM.

ADVANTAGES OF SCIENTIFIC EDUCATION.

To set forth with effective intelligibility the special advantages of scientific education would require many times the amount of space here at command; but I will endeavor, in a few pages, to outline the treatment. Education is provided by legislators and sought by learners for the value which it brings the learner *in his own person*, and in the *power* acquired to exert a beneficial influence over others. The personal result is culture, in the proper use of the term; and the power acquired proceeds from a more effective use of the faculties gained through culture, and from increased knowledge placed at the command of the faculties. Education must be contemplated in its cultural aspect and in its practical aspect. Neither should exclude the other. Theories of education exclusively cultural are an affectation. Theories of an education exclusively practical are illiberal.

The cultural result of education may be physical, intellectual, or moral. Certain modes of activity produce chiefly physical culture; others, chiefly intellectual; and others, chiefly ethical. Training deliberately physical in its aims is excluded from this discussion. But it is evident that those kinds of activity which incidentally involve physical culture possess thereby increased value; and I shall claim such an incidental result for certain forms of science. The form of culture most conspicuous among the results of scientific study is intellectual; and it is this which I will first consider. But almost equally important is the ethical culture which is received as an incident of scientific study. This I will explain in the sequel.

Intellectual culture consists in the culture of the various *powers* of the intellect. Viewing the acquisition of knowledge as the means of culture, the powers exercised will vary with the kind of knowledge sought. If we seek a knowledge of facts of observation, the *percipient* faculties will be brought foremost into activity. If we seek a knowledge of history, the *memory* will bear the brunt of the effort. If we seek a knowledge of Latin, the *verbal memory* is most severely tasked.

A knowledge of the principles of geology or biology exercises first the *observing powers*, and then those of *inductive inference*. Mathematics brings into requisition the powers of *abstraction* and *deductive reasoning*. Polite literature awakens especially the *sentiments* and the *imagination*. For purposes of culture, those studies are of most worth which bring into exercise the widest range of powers, and thus tend to preserve the symmetry of intellectual development.

Studies must also be considered in their relation to the stage of the mind's development. The early aptitudes of the mind are toward *observation* and *circumstantial memory*. An abstract study is misplaced in the primary school. The powers of *inductive* inference begin to dawn in childhood, and thus inductive sciences are indicated as a field for their exercise. These powers strengthen through life. A study which, like Latin, supplies no material for their exercise, affords but a defective culture. It is only in maturer years that the *deductive* reason ripens. For this, languages, literature, and history supply no material; but the sciences are affluent in incitements to activity. Generally, I find the broad statement justified, that the sciences as a whole and as separate yield the most diversified culture. Each of the natural sciences elicits into activity, sooner or later, *every power of the human mind*, and thus confers a culture which is symmetrical and complete. No such statement can be made of the studies by tradition called "humanistic."

Let me now be more specific. I confine myself to the group of natural sciences, and, as an illustration of these, I will speak of geology. It is a science consisting of *facts*, *doctrines*, and *theories*. Facts are the initial point in all geological cognition. The facts of geology are data of observation by the senses. This department of geology, therefore, is suited to *early years*. The facts are familiar. They throng our foot-paths and our travels. They are therefore easy of access. For both reasons they supply a more natural, and therefore a more profitable, culture than the conning of the abstractions of grammar or the memorizing of passages of history. The facts must be sought in the fields and mountains—in the open air, with pleasant walks and genial exercise of body. This is better than saddening the soul and wearying the flesh in the

confinement of a school-room. The field of geologic facts is so varied that the child's mind discovers the needed variety. It *discovers* for itself, and gains that peculiar delight which accompanies all discovery of new truth. This is better than consignment to penal servitude on a hard bench. This testimony will be found unanimous.

Next, the *doctrines* of geology are chiefly the generalizations induced from the facts observed. Some of the doctrines are these: The age of the world is very great. The action of terrestrial forces has been the same in nature in all the world's history. All the lands have lain under the sea. The stratified rocks are formed from sea-sediments. The earliest forms of life were simple in organization. A gradual advance in the rank of the earth's inhabitants has accompanied the progress of the earth's preparation. The history of the world has been a history of cooling. Such generalizations are induced from the facts of observation. The child does little at inductive reasoning, *but he begins*, and he does more with advance of years, and more under the suggestions of the facts. Geology, like the other inductive sciences, brings training to the inductive faculties. These are pre-eminently the faculties of modern science, which has created modern civilization. A citizen is not broadly and liberally educated until he has prepared himself to appreciate the nature of the forces of that civilization which nourishes him, and also to take part in its activities. Few early studies in the conventional literary or linguistic curriculum stimulate to any extent the inductive powers. As pursued in early life, Latin and Greek supply no training for these powers. History, geography, and arithmetic afford none. Unless the boy takes up geology or some of the kindred studies, he goes through the first ten years of schooling without any of that training which modern life demands. The schools do not fit him, in culture or knowledge, to participate in the characteristic activities of the age. They who conduct those activities have been fitted without thanks to the schools.

While thus the acquisition of the facts trains the *observing* powers and the *sense-memory*, the principles induced from them train the *inductive* powers and the *thought-memory*, and the mental pictures by which the inductive truth is rendered clear and vivid afford a training for the *imagination*. These results

must be fully weighed, though the words which embody them are few. *None of these results come from linguistic and literary study.*

Geology and, to some extent, the other inductive sciences go much further. The great induced principles of the science serve as starting-points for processes of a *deductive* character. In geology, for example, all we know or believe in reference to future vicissitudes of the world is known through deduction as strict as that which fixes the fact and the date of an eclipse. It is by deduction from the inductive principle of a cooling world that we are able to reason back to primordial conditions; to trace them out in their historic development; to detect in those conditions the common data of all world-life, and thus to rise to the grand conception of the unity of the world's career; the unity of all world-life; the unity of the empire of nature; the unity of the histories past with the unenacted histories future—and thus the unity of the power and wisdom which govern in all time and all space. The activity of the mind in such reasonings is of the kind which mathematics and logic awaken. The power of unfolding a principle in the details of fact which it involves is a high and a noble power, and confers majesty and weight upon intelligence. But for such mental training languages and literatures afford no facilities in early education. The reflective pursuit of these forms of learning is collegiate and post-collegiate.

Collaterally, such pursuit of trains of deductive reflection diciplines the *thought-memory;* and the effort to grasp deductive results and apprehend them with vividness calls for the noblest and boldest picturing power of the *imagination.*

Thus, in its successive stages and departments, the study of geology elicits every mental power into earnest exercise; and the order of its demands coincides with the order of development of the faculties. It is therefore a means of *complete* and *symmetrical* culture. I insist upon this conclusion. Do the languages and literatures afford training for the whole range of faculties? No person will affirm it. I also insist upon this conclusion. Viewed, then, as means of intellectual culture the natural sciences possess indisputable pre-eminence.

But we must view the sciences also as a means of *ethical* culture. The ethical influence is *direct, incidental,* and *reflex.*

No person of broad intelligence and warm imagination can follow the trains of deductive thought which I have indicated without receiving a profound moral impression. The native intuitions of the mind stand ready ever to interpret the conceptions which deduction unfolds and imagination depicts. Unity throughout space; unity through all time—past and present; unity of plan, purpose; vastness which by an intuitive illation becomes infinity; intelligence as the correlative of plan; boundless, infinite intelligence, and co-ordinated power—God before all, in all, changeless and infinite—this is the climax of the unuttered but impressive reasonings signaled in the soul, as thought sweeps over the grand conceptions reasoned out by science. These are ends not attained within the narrow limits of truth humanly and finitely originated. These are only the fruitage of the study of God's activities, not man's. These are the rewards of science, not of literature.

Incidentally, the absorbing interest of scientific pursuits displaces the desire for ignoble gratifications. The boy who has become fascinated with the pursuit of nature's realities experiences ever new delight in air and sunlight and exercise; in the incessant observation of something new; and in the inference which comes to his intelligence with all the freshness and stimulus of a discovery. All these concomitants of scientific study inspire enthusiasm, devotion, and exclude the desire for those gratifications gained by loitering about street-corners, and listening to the depraved gossip of those who have not learned to put mind into their enjoyments. This form of ethical result—good by displacement of evil—does not belong to science as such; it belongs to every absorbing mental occupation. But the point which I make is, the great superiority of the natural sciences, especially as pursued in the open air, in the inspiration of that interest and enthusiasm which insure virtue by exclusion of the temptations to vice—the higher motive becoming strong enough to supersede the lower one.

Reflexively, the ethical influence of scientific discipline is seen in the scientific spirit begotten and the scientific habit of mind established. There may be people who imagine such a result would render life prosy and mechanical. What is the scientific spirit? It is the spirit which characterizes the successful pursuit of the modern sciences out of which our modern

civilization has grown. *It is the sincere love of truth.* It is willing to renounce any error, however venerable; to dispel any illusion, however fascinating; to reverse any belief, when proven wrong; to decide against a friend, in the interest of truth; to sacrifice even a self-interest, if grounded only in misapprehension or error. It searches for the truth with patience, with assiduity, with long watching and unwearying caution. Its facts it seeks to verify by closest scrutiny; its inferences it seeks to validate by untiring repetitions. Never so firmly intrenched in an opinion as to become apathetic to new evidence, it cannot be persecuted from a belief sanctioned by honest proof. Humble as a child and firm as a rock, a whisper of evidence startles attention, a word impresses belief, but a storm of public disapproval is borne as calmly and as sternly as Mont Blanc faces the storm which whitens its summit.

Can it be imagined that supreme devotion to truth is not a high moral quality? Is the scientific spirit not one to be cultivated? Can it be acquired by activity of mind on themes outside of the scientific field? Does Latin grammar cultivate the love of truth and reality, in distinction from shams and surmises?

The *usefulness* of scientific education—lowest in esteem of one school of pedagogical philosophers, highest in that of another school, as well as that also of the great public, holds, in an eclectic view, a position collateral with its agency for culture. The value of the applications of science in our civilization, too vast and varied to be argued here, may be considered adequately proven by the numerous and costly enterprises in engineering, in architecture, in mining, in geological surveys undertaken at public as well as private cost. Every public geological survey is a verdict of statemanship in support of the claim which I here make.

On these four broad grounds—best for bodily training, best for intellectual culture, best for ethical culture, and best for supplying useful knowledge—we must place the natural sciences far above literature and dead languages in supplying the young learner with an education such as symmetrical manhood and American citizenship pre-eminently demand.

Alexander Winchell

THE ELECTIVE ELEMENT IN THE COLLEGE CURRICULUM.

The degree of Bachelor of Arts stands for the highest form of education given by the colleges in regular courses of study. It represents three or four years of special preparatory training followed by four years of collegiate work. For centuries the colleges have steadily adhered to the classical languages, mathematics, history, philosophy, and the natural sciences as the basis of this honor. Other courses are offered for other degrees approaching more or less closely to the classical, but never equaling it in public estimation, and always implying special rather than liberal culture.

But with the vast increase of knowledge in these later times, the innumerable lines of special work pursued, and the endless forms of applied science, there has appeared a strong and persistent expression of desire that the entire theory of collegiate training should be modified and the curricula materially changed. What answer have our colleges and universities made so far? and what further should and will they make in the near future?

The college is a feature and factor of civilization reciprocally acting and being acted upon by surrounding conditions. It first came into being as a substitute for monastic schools because the conditions of society demanded liberal education for laymen as well as for the clergy. Merton College—the oldest of Oxford—was established in 1264, "in order to produce a constant succession of scholars devoted to the pursuits of literature," bound to employ themselves in the study of arts or philosophy, theology, or the canon law; the majority to continue in the arts and philosophy until passed on to the study of theology by the decision of the Wardens and Fellows, and as the result of meritorious proficiency in the first named subjects." This college, the product of the demand of the times, gave England many of her most eminent men during the first hundred years of its history. From that day to this the colleges have met, with more or less promptness, the needs of their times.

In answer to the demand for a wider range of studies the elective element has appeared in varying degrees in nearly all our college courses. Harvard leads the movement by making almost every thing elective within prescribed limits. She

offers her students scarcely any thing for which she is not ready to accept something else. She degrades the classics from their traditional pre-eminence, and will accept almost any respectable studies in their stead. And yet she does not move off confidently along this new path, nor fail to utter a friendly caution to those upon whom she bestows such large liberty. She says, in her latest Annual: "Students are strongly urged to make their choice with the utmost care, under the best advice, and in such manner that their studies from first to last may form a rationally connected whole." "*It is believed that any plan of study deliberately made and adhered to will be more profitable than studies chosen by him from year to year, without plan, under the influence of temporary preference.*"

She thus urges the student to select some judicious friend who will aid him to make the choices she declines to suggest. She requires her Freshmen to select studies from *four* of the following courses: Greek, Latin, German, French, History, Mathematics, Physics, Chemistry, and Natural History. To the other three classes she offers electives enough to bewilder them by their multiplicity.

That the utter abandonment by Harvard of the old foundations for her most scholarly degree does not meet with general favor among educators is evinced by the fact that the presidents of nearly, if not quite, all the New England colleges united in a formal protest against these radical changes when they were introduced.

Another form of elective work appears in institutions which offer a great number of courses of study. Cornell University prints as her motto the words of her founder, Ezra Cornell: "I would found an institution where any person can find instruction in any study;" and offers twenty-three courses of instruction, whose wide range extends from classic Greek to veterinary science, and from comparative philology to military science and tactics. She schedules three *general courses* leading respectively to the degree of A.B., B.P., and B.S., and adds eleven technical courses, beginning with agriculture and ending with the history of political science, nearly every one of which is honored with some degree. Thus this rich and large young university almost resolves herself into a school of technology.

Still another form of elective work is presented by one of

our western colleges, in which about three fourths of the course is *required*, and the remainder is given to a special department during the whole four years. While a few institutions are boldly moving toward curricula made up largely of electives, the great majority of strong and reputable colleges and universities are holding to the long-approved basis of collegiate training, but admitting elective work amounting to a little less than half the course. This is usually introduced sparingly into the sophomore year, and steadily increases until it forms most of the senior work. Generally the elective studies proposed are carefully chosen, so as to harmonize with those required, and are practically options along that line. The University of New York classifies by subjects and hours the work in her two courses of study. For the course in arts she requires that 835 hours be given to languages and literature, 683 to mathematics and natural sciences, and 402 to philosophy and history. For the course in science she requires that about 450 hours be devoted to languages and literature, 1,000 to mathematics and natural sciences, and 462 to philosophy and history.

Yale College permits considerably less than two years of elective work, but widens the possible choices to *ninety two* subjects selected from seven different departments of knowledge. The prevailing usage among the best colleges may be stated as follows: For the highest degree conferred about three fifths of the course is devoted to Greek, Latin, modern languages, mathematics, philosophy, and natural sciences, and the remainder to electives within prescribed limits. There is surprisingly little material difference in the courses of first-class institutions leading to the degree of A.B.

The schools of technology offer instruction in so many departments that somewhere almost every art or science may be pursued as a specialty without required work in other branches. Is it probable that the elective system will supersede the present one? I think not, for the following reasons:

The most important function of the college is to give that complete, symmetrical education which most perfectly develops the entire man. "In the college is determined the character of most of the persons who are to fill the professions, teach the schools, write the books, and do most of the business of legislation for the whole body of the people."

With such duties to society and the state, the colleges must maintain a form of education that shall develop the beauty and strength of all the faculties, as the Greek developed the physical ideal in the Apollo Belvidere and the Venus de Medici. They must not so much attempt the training of a man for some special profession, or to intensify and strengthen some special aptitude, as to fit him for the various responsibilities and vicissitudes of manly life. The elective system fails to give this education. It constantly keeps in mind either some utilitarian end or the gratification of some pronounced bent of mind. It forgets the ideal of mental, spiritual manhood.

Long ago Lord Verulam uttered his warning against this utilitarian danger. He says: "Among the many great foundations of colleges in Europe, I find it strange that they are all dedicated *to professions*, and none left free to arts and sciences at large. For if men judge that learning should be referred to action, they judge well; but they fall into the error described in the ancient fable in which the other parts of the body did suppose the stomach had been idle because it neither performed the office of motion as the limbs do, nor of sense as the head doth; but yet, notwithstanding, it is the stomach that distributeth to all the rest. So that if any man thinks philosophy and universality to be idle studies, he doth not consider that all professions are from thence served and supplied. If you will have a tree bear more fruit than it used to do, it is not any thing you can do to the boughs, but it is stirring of the earth and putting new mold about the roots that work it."

This high and symmetrical education is not to be secured by any miscellaneous and hap-hazard succession of studies which a youth of twenty shall select because they are easy, or in the line of his tastes, or will presumably be helpful to him in his anticipated profession.

Wherever the system of electives has been largely introduced there are notable cautions against possible evils arising from it. The Cornell University Register says: "In the course of their elective work . . . students are urgently advised to proceed upon a carefully formed and clearly defined plan, and to aim at the attainment of special proficiency in certain lines of work. The members of the faculty will be glad to give advice and assistance in the forming of such plans."

It does not appear that the average student at the time he is in college is well qualified to determine what branches he should pursue. If this be true the elective system cannot supersede required courses of study. Electives as now generally introduced are so nearly on the lines of required studies, and are so few in number, that they scarcely do more than afford an option between subjects any of which might readily pass into the curriculum if every thing was required.

Our colleges are not rich enough to maintain the number of instructors which would be necessary to a general introduction of electives. Yale offers to her juniors and seniors *ninety-two electives from seven different departments.* The number of classes which would be necessary if these choices were all made can possibly be imagined, but when Cornell attempts to realize the idea of her founder, the number of classes and teachers cannot be imagined.

It will probably be found more practicable for our colleges and universities to determine the leading features of their curricula, and require that the work thus indicated be done, adding as far as may be a useful and attractive list of electives. Relief from the pressure of the multitude of studies which will be called for, and might be profitably pursued, will be found in different ways. The organization of several general courses leading to appropriate degrees will add to the variety of work and yet prevent the undue multiplication of classes; the increased requirements for admission will leave room for a wider range of subjects; a greater number of post-graduate courses will furnish admirable facilities for special work in the lines of taste or advantage, and the technical schools will provide for those who especially seek commercial and professional advantage in connection with their intellectual development.

The old classical college work doubtless will continue, and will grow broader and better, but will not cease to be chiefly required work. Other degrees will be given, but the world cannot spare the Master of Arts, and will not abandon the courses of study by which he is developed.

C. N. Lincoln.

THE MANUAL TRAINING MOVEMENT.

The manual training movement has succeeded the manual training problem; and in and by the manual training movement the manual training problem is receiving its solution. The manual training problem, so called, has perplexed the leaders of educational thought both in Europe and in this country for some years past. Some time since the conviction took root on both continents that the common or public schools, as they are called, while doing what from one point of view was an admirable work, were developing on a line which was diverging more and more from that along which the progress of civilization was proceeding. The conviction that this divergence existed was in itself most important; for its natural result could only be to stimulate the energy and ingenuity of educational thinkers to find some means of overcoming it. And the general interest taken in the manual training problem was only a single manifestation of this conviction of the divergence between the public school and social progress. The spirit of educational unrest was not confined to the sphere of elementary education. It pervaded the high school and the college, and forced its way into the sacred precincts of the university. In Germany the *Realschule* was organized and founded at the instigation of this spirit of unrest and dissatisfaction, and despite official discrimination against it the work of the *Realschule* has been so effectually performed that its friends are to-day asking not only for the admission of its graduates into the universities on equal terms with those of the *gymnasium*, but also for the incorporation of some at least of its features, together with those characteristics of the *gymnasium* that are the best, in a new institution to be known as an *Einheitsschule*. It is significant that both of these demands will probably before long be granted.

In the United States, the form of our educational organization and the absence of any national system of education prevented the same manifestations of this spirit as the educational history of Germany presents. But the establishment, in rapid succession, of scientific departments in the colleges, of scientific and technical schools, and finally the general introduction and advocacy of the elective system in the literary colleges them-

selves, showed that the spirit was at work. While all these changes were going on in the department of advanced instruction, there was at first little or nothing to correspond being done in the sphere of primary education. This in itself, and indeed the fact that writers and speakers on education generally emphasize the interests of advanced instruction at the expense of those of the elementary schools, is evidence—if evidence is wanting—of the lack of appreciation of the real importance and value of our system of public elementary education. It is not generally known, or, if it is known, it is not frequently taken into consideration, that of every twenty students who enter the primary school not more than one reaches even the high school. Indeed, a large proportion of the children of the country do not attend a school of any kind after they have reached the age of twelve years. Into the short period, then, between the age of six or seven and the age of twelve must be compressed such instruction as shall lay the foundation for intelligent citizenship and for the work of life. If all lives cannot be cultured, they should at least be saved from total intellectual inertia. The spirit of unrest to which we have referred took cognizance of this condition of affairs, and raised the question whether the children who were attending the elementary schools, to say nothing of those who were receiving more advanced instruction, were being given such a training as would best develop their mental powers and best fit them for an intelligent and self-governing manhood and womanhood.

Not every generation can possess a Friedrich Froebel, and not every state can command the services of a Horace Mann, but the thoughts that are thought and the work that is done by a Froebel and a Mann cannot be confined to the generation or the state which claims them as its own. Indeed, it was the restless energy of Horace Mann that furnished the motive-power for the spirit of educational unrest in the United States, and it was the teaching of Friedrich Froebel that furnished to this spirit an ideal toward which to work. Froebel's study of the child and his profound insight into the child-nature showed him that education was not a process in which the pupil does nothing but absorb facts. He saw clearly that the child's nature has an active and expressive side, which is, in the earlier

years at least, its most prominent feature. The child breaks and makes, not necessarily inspired by a spirit of destructiveness or by the genius of invention, but because it is his nature to do something; to be active. This doing and this activity are, moreover, the expression of thought; at least they are the expression of such thought as the mind of the child harbors. Nothing is more natural, therefore, than if the child is absorbing facts, and learning facts, that he should give the facts so absorbed and so learned a prominent place in the various expressions of his thought. Observation shows this to be the case. The child wants to test every idea, to put in practice every theory with which he is made acquainted. His first desire is to "see how it works;" and the normal child, the child whose activities have not been repressed and stunted by a systematic course of domestic and educational maltreatment, will seek to express his impressions of things as fast as he receives them. This is a process of mental digestion by which the food which the mind receives is assimilated, and made to contribute to mental growth and development. The mere gathering in of facts without the ability to use or express them, and without making them an integral part of the mind's furniture, is not education; it is not even instruction; it is simply a stuffing process, and the logical result of it ought to be that the most highly developed mind is that which has, so to speak, the greatest cubic capacity.

In the recognition of all this the manual training problem had its origin, and in the same recognition the manual training movement finds its justification and support. The manual training problem arose when it found that the education of the time was not recognizing the fundamental and self-evident principles which we have rapidly sketched. It arose when the question was asked, "How shall we train our children so as to give their active powers the recognition to which they are entitled? As the drawing and constructive work of all sorts by which expression takes place is performed by means of the hands, the term "*manual* training" came to be used to signify this training of thought-expression by other than verbal means. But the attempt which is sometimes made to brand the manual training movement as an attempt to set the hand above the head rests upon a total misconception of the history of the

manual training problem, and would not be possible were the true significance of the manual training movement understood. As we have just shown, manual training is mental training; it is a training of the mind to express its ideas by means of operations which can only be performed with the hands. Manual training, therefore, while it has something in common with technical education and with trade teaching—as indeed all education has—is as far removed in reality from those two important and desirable branches of education as is instruction in geography or in gymnastics. This is a fact that is not clearly apprehended by the popular mind, or even by some of those who lay claim to considerable reputation as educational workers. Nine tenths of the opposition which the manual training movement has met with has originated in the confusion of this movement with that in favor of technical education. This confusion has been made by superficial observers, apparently for the sole reason that the two came into educational thought at about the same time; and this, in turn, was natural enough, because both were the product of the same spirit of educational unrest and dissatisfaction.

It will be observed, moreover, that the manual training movement does not disparage or unduly criticise the public school. So far from disparaging the public school, it exalts and commends it; and any criticism which it has for the school is the kindly criticism of the friend who would improve, and not the angry snarling of the enemy who would destroy. The international character of the manual training movement, and the character and ability of its leading exponents, should of themselves attract attention. In Paris, manual training instruction has been obligatory in the public schools since 1882, and throughout France it is becoming so common as to be entitled to be called general. It is every-where receiving official recognition and support in that country. Drawing, the foundation of all manual training, has long had a place, and a prominent one, in the educational system of the various German States. Constructive work, which is the complement of drawing, is being introduced in many parts of those intelligent and wide-awake countries. In Finland, in Norway, and in Sweden manual training is all but general. In Italy it is being introduced, and within the past year a corps of student-teachers was

sent from Rome to learn the best methods of manual training instruction in the celebrated Normal School at Nääs in Sweden. Spain and Holland have taken steps in the same direction, and in Great Britain the subject is receiving more attention at the present time than any other topic connected with education, the contest between the friends of sectarian and non sectarian schools not excepted. The manual training movement in the United States dates from the Philadelphia Exposition of 1876, although drawing as a branch of common school instruction had found able advocates in this country before that time. But in 1876 we were brought face to face with the results of what had already been accomplished in this direction by our European contemporaries, and could see for ourselves the lines along which their thought was tending. From that day to this advocates of manual training in the common school, increasing in number and influence, have been found in the United States. From the presidents of our leading colleges and universities, who have stopped for a moment in the routine of their own work to say a word on this important subject, to the humblest school teacher in the land, there has been an interest aroused in manual training, and a determination reached to find out precisely what it means and to adapt to the school any results which it has to offer.

The important task of reducing to practice the theories of those who advocate manual training in the common school curriculum has been performed by various agencies in different parts of the country. The problem of the adaptation of manual training to the high school has been worked out, for example, in the excellent manual training schools of Philadelphia, Toledo, Chicago, and St. Louis. The Kindergarten has been supported both in Boston and in Philadelphia by the generous donations of private citizens until it has so far demonstrated its utility that in both cities its charge is now assumed by the regularly constituted educational authorities. For the schools of the grades generally known as the primary and grammar, the task of developing a course of manual training, and of incorporating such a course in the curriculum now pursued, has been performed largely under the direction of the Industrial Education Association of New York city and by such eminent educators as Superintendent Dutton of New Haven, Super-

intendent Powell of Washington, and Col. Francis W. Parker of the Cook County Normal School. It is almost invidious to select for special mention any workers in this field, which has attracted the attention of hundreds of the most devoted and able teachers of the country, but those to whom we have just referred are the ones who would undoubtedly be selected for special mention by their colleagues. The Industrial Education Association has performed and is performing a work of almost gigantic proportions, for in addition to furnishing courses of study and teachers' manuals, and information on all points connected with manual training, the association has wisely seen the demand, which is every-where becoming general, for more thoroughly trained and more scientifically prepared teachers. In answering this demand by founding a College for the Training of Teachers, it has also had an opportunity to incorporate manual training in the curriculum which future teachers should pursue. Five years ago the work which this association is doing could not have been done, because public opinion had not been sufficiently awakened to the necessity for educational reform and progress. When public opinion was finally awakened the means were speedily found to answer its demands, and by sending out trained teachers, and educational publications prepared by the leading writers on their respective subjects, this association is now reaching thousands of teachers and hundreds of thousands of children with its stimulating and invigorating influence. From such cities, too, as New Haven, Philadelphia, Springfield (Mass.), Minneapolis, and others equally deserving, there are going out streams of beneficent influence, the effect of which is easily marked not only in the character of the educational discussions of the day, but in the greater efficiency of the practical work of the schoolroom. It is most auspicious that the teachers of the country are now carrying forward the manual training movement themselves, and they are engaging by the thousand in the task of practically demonstrating to doubters the efficiency and value of manual training as a school subject.

Nicholas Murray Butler

Art. IV. — CENTENNIAL OF THE METHODIST BOOK CONCERN.

The seventeenth day of August, eighteen hundred and eighty-nine, will close the first one hundred years of the history of the Methodist Book Concern, and bring us face to face with the second century of its work. Standing upon the boundary line which divides these two centennials, it may be profitable for us to review the past, survey the present, and consider the possibilities of the future.

The Church under whose fostering care this new-born child of one hundred years ago has grown to a vigorous manhood will prove an unworthy scholar if she does not learn some profitable lessons from the review of the past which shall guide to even greater results in the years to come.

Although Methodism has largely wrought out its divine mission among the masses, its founder was one of the most distinguished scholars of England, and his leadership in his own and every succeeding age has been the result of his writing rather than of his preaching. As he traversed Great Britain for fifty years, traveling two hundred and fifty thousand miles, or the distance of ten times around the world, preaching as he went forty-two thousand sermons, and awakening into new life the throngs which were attracted by his ministry, he left the Gospel embalmed in type to deepen and conserve the impressions of the evangel.

Nothing which concerns humanity seems to have escaped his attention. He wrote and published during his life over thirty solid volumes, and translated and edited one hundred and twenty more. Besides these books he wrote and scattered tracts like autumn leaves wherever he went. Philosophy, theology—polemic and practical—medicine, poetry, the classics, letters of correspondence, these are the things that remain to mold the ages.

The wide range of subjects which he embodied in books shows the versatility of his mind and the ripeness of his scholarship. How one man in one life-time could perform such prodigies of labor will ever be regarded as among the mysteries of both nature and grace.

Among the obligations which Mr. Wesley early enforced upon every itinerant whom he sent forth to expound the Methodist doctrines was that of circulating books and tracts. He deemed this work as important as preaching. The new church in America inherited this sentiment from its founder, and has acted upon it ever since its organization. Books and papers hold the attention of the people for six days of the week, while preaching is almost entirely limited to the Sabbath.

An impression has prevailed in some circles that Methodists have not measured up to the average intelligence of the Christian Church at large. This is not now and never was true; but her high standing for intelligence is the result of the literature which the Church has so amply furnished for the people in every period of its history. Methodism has outstripped the other Protestant Churches in the United States by producing a profound conviction that the doctrines she teaches are true.

To the change of sentiment in regard to some of the fundamental principles of Christian doctrine which has taken place throughout the whole of Christendom the world is indebted to the pulpits and literature of the Methodist Episcopal Church. This change has not been brought about by ignorant men. Ministers profound in the knowledge of the Bible and human nature have been the instruments in the practical revolution of creeds brought about within the last century. These were earnest men, who, while preaching with hearts aglow with the fire of Christian love, demanded, and still demand, the press as the great ally in their work. The Methodist Book Concern is the outgrowth of this demand.

It is proper in this centennial year to place on record something of the early history of the Book Concern as well as a statement of the growth of the institution in later years. Not five years had passed after the formal organization of the Methodist Episcopal Church before the Methodist Book Concern was founded. Previously to that time a few books had been printed in New York and elsewhere by the enterprise of individuals, and some were imported from England. These, however, involved heavy expense, and by no means satisfied the public demand. In 1789 John Dickins was appointed to a charge in Philadelphia, with the additional office of "Book Steward," the name applied to such an office in England. With a capital of

$600, which he loaned for the purpose, he laid the foundations of the superstructure which has grown to such large proportions during the century. Its early history was beset with difficulties of which we can form but little conception at this distance of time. It required the heroism of a Methodist preacher's faith in a divine call, to grapple with these difficulties and overcome them.

Experience has shown that a Church should provide the literature for its people. The occasion required men who were profoundly convinced of the necessity of a literature which would build up in Christian faith those who were placed under their charge, and with whom the profits of the business were a secondary matter. Such were Mr. Dickins and his co-laborers.

A room was hired on Fourth Street, and the work was commenced. To found and establish in successful operation a publishing house required no common heroism. The records show that the business was for years in danger of being wrecked by debts. Materials and labor must be paid for without delay. Books were sent out on commission, and the sales were slow and payments slower. It is not a matter of surprise that, notwithstanding the genius and activity of John Dickins, the little "Concern" was $4,500 in debt at his death in September, 1798. Within the nine years of his administration the business had itinerated from place to place, as though it could find no resting-place. In Dr. Phœbus's recent history,* we find the following statement in regard to the location of the business:

> The house was situated at No. 43 Fourth Street. In 1792 the house was on Race Street, No. 182. In 1794 Mr. Dickins removed his stock to No. 44 North Second Street, near Arch; in 1795 to No. 50 North Second Street, where the business was conducted until after Mr. Dickins's death in 1798. The printing was done in separate houses: first by Prichard & Hall, in Market Street; then by Parry & Hall, in Chestnut Street; then by Henry Tuckniss, Church Alley; then by William W. Woodward, Chestnut Street, near Front; and finally, during the continuance of the Concern in Philadelphia, by Solomon W. Conrad, Pewter-Platter Alley, No. 22.

Of Mr. Dickins too much cannot be said in commendation. The Rev. Ezekiel Cooper, who knew him intimately, says:

> The whole of his actions, public or private, appeared to be bent upon the glory of God, the honor and promotion of religion, the

* *Light on Early Methodism*, page 262.

good of man, and the punctual discharge of those duties which become a good and faithful servant. Trace him through his temporal business in which he was employed in the world, and we see conscientious rectitude in all his dealings. Find him where you would, employed in whatever business, you discover in him a man professing and practicing religion; not to be thwarted by any consideration from the regular discharge of his duties. I do not believe I ever knew a man to excel him in conscientious rectitude and genuine piety.

A short time before he was prostrated by the fever Mr. Dickins, in a letter to Bishop Asbury, said:

I sit down to write as in the jaws of death. Whether Providence may permit me to see your face again in time I know not. But if not I hope, through abundant mercy, we shall meet in the presence of God. I am an unprofitable servant; but I think my heart condemns me not, and, therefore, I have confidence toward God. So I commit myself and family into the hands of God for life or death.

Upon the death of Mr. Dickins Rev. Ezekiel Cooper was requested by Bishop Asbury and the Philadelphia Conference to take up his work. After an examination into the financial condition he declined the task. For nearly nine months the business was practically suspended. The Baltimore Conference which met in May, 1799, and the Philadelphia Conference which met in June, united with Bishop Asbury in urging upon him the duty of entering upon the work, and he finally with great reluctance consented.

Mr. Cooper furnishes the following record of his election:

During the Conference the brethren proceeded to choose an agent for the Connection, to carry on the book business in the place of our late friend, J. Dickins. The vote, which was taken by ballot, was almost unanimous for myself—but two dissenting votes, and one of them I gave myself. Thus I was the choice of the brethren. But, ah! how I felt in agreeing to the appointment! I submitted to the desire of my brethren with much reluctance, and take it as my cross. I only engage for one year at a time.

And yet in two years this modest man had lifted one half of the indebtedness, and during his short administration the whole of it disappeared! Local difficulties in the church in Philadelphia (there was but one church in the city at that time) complicated the business of the Book Concern, and

finally led to its removal from the city. The history of the matter is thus described by Dr. Phœbus:*

During the Conference year of 1802, Mr. Cooper visited three Annual Conferences, and sought to advance the interests of the Church in the sphere to which he was appointed. The spirit of opposition to his remaining in Philadelphia was still increasing, and within the year became so decided that the preachers of the Philadelphia Conference, as well as some of the laymen in Philadelphia, determined, if it were possible, to have him and the Book Concern removed. One of the grounds for the advocacy of such a course was that he had now been stationed in Philadelphia five years, and as his brother-ministers were subject to more frequent removals, according to the itinerant plan, he should stand in the same relation as they to the itinerant plan of appointment. The matter was laid before the Philadelphia Annual Conference, held at Smyrna, Del., May 19, 1803, and there it was resolved with great unanimity that the Book Concern should be removed to Baltimore, and there be carried forward under the supervision of Mr. Cooper. He declined at once to make the change, and by that action called forth a letter from Bishop Asbury, urging him to comply with the action of the Philadelphia Conference. The following is the first part of the letter:

My dear Brother: As the executive of the Conference, and your friend, I think it my duty to tell you that I think it your duty, in obedience to the Conference, to move to Baltimore about the first of October.

Mr. Cooper positively refused to submit to this strange demand, though coming from such high sources, and he gives the following among other reasons for his refusal:

1. It is not for the interest of the Book Concern.

2. The Philadelphia Conference had no authority to order the removal, as his last appointment was made by the General Conference.

3. Neither the people nor preachers of Baltimore have asked for the transfer.

In the meantime the publishing business was becoming surprisingly prosperous. By 1804, when the final leave was taken from the city in which the house was established only fifteen years before, the debts no longer haunted them, and a net capital had been accumulated adequate to immediate demands. It is very evident, if Philadelphia parted with the Book Concern without regret, New York held no jubilee of welcome on its

* *Light on Early Methodism*, p. 279.

arrival. So far as it appears it came unsought. Dr. Atkinson, in his admirable book, *The Centenary of American Methodism*, gives the following summary of the wanderings of the Book Concern from place to place until 1830, when five lots were purchased on Mulberry Street, where the manufacturing is still carried on. These facts the diligent author found in an editorial of *The Christian Advocate* of October 11, 1833.

In 1804 the Book Concern was removed from Philadelphia to New York. In the General Conference of that year Baltimore and New York were competitors for the Concern, and the latter was chosen as the place of its future location by a majority of only two votes. It was established in one small room in Gold Street, New York, and Mr. Cooper, in addition to performing the duties of his agency, served the society in Brooklyn as pastor. In 1808 the Rev. John Wilson, who was Mr. Cooper's assistant the previous quadrennium, was elected Agent, and his assistant was Daniel Hitt. That year the business was removed to a small house in Pearl Street, in which Mr. Wilson also had his residence. He died in 1810. From 1810 to 1812 the business of editing, publishing, selling, and packing was done in one room on the corner of Church and White Streets, under the superintendency of Mr. Hitt. Thence the Concern was removed to John Street, where it occupied two lower rooms. After some time there was another removal to Chatham Square, where also two rooms were occupied. During the sojourn in Chatham Square, the Agents, Nathan Bangs and Thomas Mason, opened a bindery, in 1821, in the basement of the Wesleyan Academy buildings, 14 Crosby Street. This was thought to be a bold venture by many, but it was successful. In 1824 a printing-office was opened, and the business was once more removed, this time to Fulton Street. In 1825 the academy buildings were purchased, and the business was chiefly conducted there until October, 1833, when it entered upon the occupancy of the new buildings, erected expressly for its use, on lots purchased in Mulberry Street.

From the ordinary stand-point of human judgment the prospect of the friends of our publishing house was doubtless one of supreme satisfaction. A building adequate to the demands of a prosperous and rapidly increasing business had been at last obtained after wandering in the wilderness over forty years! The Mulberry Street house was opened in September, 1833. On the 18th of February, 1836, it was burned to the ground, involving a loss of $250,000! Undaunted faith is again demanded.

Only a small part of the insurance could be collected, as many of the companies had recently become bankrupt by severe losses

in the city, but the friends of the house rallied to its relief, and contributed $89,994 98 to aid in erecting a new structure. The new building with improved facilities arose in a few months which has stood the tests of over half a century, and which, in connection with the Western house, has turned out over $50,000,000 of products.

As a matter of historical interest we place in this record the names of the Agents of the Book Concern at New York during the one hundred years of its existence. It will be observed that all of the long list have passed away except one, Dr. John Lanahan, and those now in charge:*

1789, John Dickins. 1799, Ezekiel Cooper. 1804, E. Cooper, John Wilson. 1808, J. Wilson, Daniel Hitt. 1812, D. Hitt, Thomas Ware. 1816, Joshua Soule, Thomas Mason. 1820, Nathan Bangs, T. Mason. 1824, N. Bangs, John Emory. 1828, J. Emory, Beverly Waugh. 1832, Beverly Waugh, T. Mason. 1836, T. Mason, George Lane. 1840, T. Mason, G. Lane. 1844, G. Lane, C. B. Tippett. 1848, G. Lane, Levi Scott. 1852, Thomas Carlton, Zebulon Phillips. 1856, T. Carlton, James Porter. 1860, T. Carlton, J. Porter. 1864, T. Carlton, J. Porter. 1868, T. Carlton, John Lanahan, Eleazer Thomas. 1872, Reuben Nelson, John M. Phillips. 1876, R. Nelson, J. M. Phillips. Dr. Nelson died February 20, 1879, and the vacancy was filled by the election by the Book Committee of Sandford Hunt, March 3, 1879. 1880, 1884, 1888, J. M. Phillips, S. Hunt.

The Western Book Concern.

In 1820 a branch house was opened in the city of Cincinnati. This was deemed necessary on account of the difficulty of transportation and the condition of the currency in the West. Books must be sent from New York to western purchasers by wagons over the Alleghany Mountains to Pittsburg, and thence down the Ohio River.

The following historical item appears in the Appendix to the Report of the Western Agents to the General Conference of 1888:

In a single small room, on the corner of Fifth and Elm Streets, in the city of Cincinnati, the Rev. Martin Ruter, under the authority of the General Conference of 1820, began the sale of Methodist books. The fifteen by twenty feet of space was ample for the books of the "General Catalogue" at that time,

*Alas! since the above was written we must add the name of J. M. Phillips to the list of the departed.

namely, the Works of Wesley, Fletcher, Clarke, and Coke, Asbury's Journals, and the Hymn-book and Discipline. The stock was sent by wagon from New York through Philadelphia to Pittsburg, and shipped thence to Cincinnati by river. The Agent combined in himself the functions of manager, buyer, stock-keeper, salesman, entry clerk, book-keeper, packer, and shipping clerk. It was doubtless not then intended to establish a publishing house in the West, but the business grew rapidly, and successive General Conferences, recognizing the demands that came with the marvelous spread of Methodism in this region, continued to enlarge the facilities of the Western house until finally, in 1839, it was chartered under the laws of the State of Ohio as *The Western Methodist Book Concern.*

And yet at the establishment of the house in Cincinnati the Agent was not allowed to print either books or papers. Martin Ruter, the enterprising Agent, did venture to print two books—*A Scriptural Catechism* and *A Primer*—but he did this on his own personal responsibility. It was not until 1836 that authorization was given to manufacture books. At the session of the General Conference which was held in Cincinnati the following was inserted in the Discipline:

> They [the Agents] shall have authority to publish any book in our catalogue when in their judgment and that of the Book Committee it shall be deemed advantageous to the Church, *provided* that they shall not publish type editions of such books as are stereotyped in New York.

Under the inspiration of the authority thus given the house leaped into new life, which it has maintained with increasing vigor ever since. With the acquisition of a separate charter in 1839, its relation as a branch of the New York house was dissolved. The tide of emigration to the "West" set in with great rapidity, and the demand for the publications of the Church proved that the preparations for the supply in that great center of trade had been made none too soon. The center of population was marching with steady step westward, and now the Queen City lies east of the center of population in the United States.

From the small beginning on Elm Street the sales have increased from year to year until a net capital has been acquired of $739,161 18. During the last quadrennium the sales amounted to $2,582,464 91. Aside from the accumulation of capital "The Western Book Concern" has done its share in

meeting General Conference expenses and the support of Bishops and dividends to Annual Conferences. It lost by fire in Chicago in 1871 $102,221 48, and paid by order of court $92,926 61, as the result of the suit of the Methodist Episcopal Church, South. It maintains in vigorous life the *Western Christian Advocate*, founded in 1834; the *Christian Apologist*, started in 1839; the *North-western Christian Advocate* in Chicago, which sent out its first number in 1853; and the *Central Christian Advocate* at St. Louis, which was established by order of the General Conference of 1856. Besides these, there are papers smaller *in size* in the Sunday-school and German departments, but by no means smaller in circulation or less useful as a part of Church literature.

From the three great centers, Cincinnati, Chicago, and St. Louis (the last two as depositories) trains loaded with solid Methodist literature are sent forth every week into every part of the West and North-west. New fields are opening every year as new States are cut out of the vast territories which stretch to the Pacific Ocean, and Cincinnati will soon be as far east of its patronizing territory as New York was east of Cincinnati when its publishing house was established.

The following Agents had charge of the Western House. Besides the present Agents only two are now living, Dr. Luke Hitchcock and Bishop Walden:

1820, Martin Ruter. 1824, M. Ruter. 1828, Charles Holliday. 1832, C. Holliday, John F. Wright. 1836, J. F. Wright, Leroy Swormstedt. 1840, J. F. Wright, L. Swormstedt. 1844, L. Swormstedt, John T. Mitchell. 1848, L. Swormstedt, John H. Power. 1852, L. Swormstedt, Adam Poe. 1856, L. Swormstedt, A. Poe. 1860, A. Poe, Luke Hitchcock. 1864, A. Poe, L. Hitchcock. 1868, L. Hitchcock, J. M. Walden. 1872, L. Hitchcock, J. M. Walden. 1876, L. Hitchcock, J. M. Walden. 1880, J. M. Walden, W. P. Stowe. 1884, 1888, Earl Cranston, W. P. Stowe.

Methods.

The *methods* of business employed by the Book Concern have been, from the necessities of the case, peculiar, and sometimes men ignorant of the relations of parties most in interest have not been tardy in offering their suggestions and criticisms.

A denominational house has both advantages and disadvantages. If there is an assured market within the denomination

the very fact that the books and papers are adapted to a special Church limits the sale almost entirely to that Church. Hence until a Church becomes large enough to guarantee a paying circulation no outside house could be induced to publish the books demanded.

The Methodist Book Concern was originated by Methodist preachers to meet wants which could not be supplied by the general book-trade. They have had very largely the management of its affairs in all their details during the hundred years of its history. Their interest is a proprietary one, and the avails inure directly, by the law of the Church, to their benefit. As far back as 1790, less than a year after Mr. Dickins entered upon his work, the question was raised in the Conference whether "the Bishop should have power to draw any of the profits for the *partial* supply of any church or preacher that may be in pressing need." The answer given was: "By the recommendation of the elder of a district the bishop may draw as far as three pounds, but no farther." (Bishop Simpson has it three pounds per annum.)*

This original idea of aid to the preachers from the profits of the business has entered into the policy of its management and been enforced by all the authority of law, ever since. At the same time we must not conclude that personal advantage was the controlling motive, or a very prominent one, in the history of the Book Concern. The preachers felt deeply the need of an intelligent membership. In sparsely settled communities the people were far from book-stores, and if they could reach them they would not find Methodist books. Hence the preachers became, from necessity as well as for conscience' sake, book-sellers. Before the roads rendered transportation by carriage possible, these earnest men carried books in their saddle-bags on horseback. To supply the people with books has always been regarded an essential part of a Methodist preacher's work. Discounts from retail prices have been allowed them, partly to aid them in securing their own libraries, but also as a just compensation for their work, and as a guarantee against loss. Because of these discounts to preachers, ordinary book-stores in many cases refuse to handle Methodist books. To this day the Methodist Church receives nearly its entire supply of books for the Sunday-

* *Methodist Review*, 1886, page 731.

schools and families of her communion through Methodist channels. In many of the older portions of the Church the preachers no longer carry books as colporteurs, because the facilities of transportation render this no longer necessary. In order to bring the publications of the Church within easy reach of the people, depositories are established in the principal centers of trade. Besides these a large number of book-stores are maintained, chiefly by authority of the Annual Conferences, which have nearly all the advantages of depositories, but which are not owned by the Book Concerns. Thus there is a full stock of books in Boston, Pittsburg, Buffalo, San Francisco, Syracuse, Philadelphia, Baltimore, Harrisburg, Detroit, besides those heretofore named connected with the Western house. Notwithstanding all the facilities of modern times, we are confident that, if we take the whole history of the Church together, three fourths of the products of the Methodist Book Concern have reached their destination, directly or indirectly, through the agency of Methodist preachers. The people still look to them for their reading matter as well as for their Sabbath instruction, and the preachers still feel the need of the press as their most potent ally in their work.

The experience of Book Agents confirms the position that any system for the sale of books and papers that proposes to dispense with the agency of the preachers will prove a failure.

And what is the result?

1. A connectional Church consolidated into unity of doctrine and polity! No secessions have taken place on doctrinal grounds. Never was the Methodist Church more loyal to her publishing houses than now, and no Church has more diligent readers than our own.

2. As rapidly as the Church has grown in membership, it has increased in its patronage of the Book Concerns East and West more rapidly than in numbers.

In 1848 our membership was 644,229. The sales of the Book Concern during the quadrennium closing with 1848 were $612,635 69, or a little less than one dollar a member. During the four years ending with 1888 our membership was 2,093,395. The sales of the Book Concerns East and West during the four years ending with 1888 were $6,920,743 17—over three dollars on the average for each member!

Fifty years ago we had one copy of our Church papers for *fifteen* of our members. If we include semi-official papers, most of which are published by request of Annual Conferences, we now have one for about *eight*.

In our Sunday-school department the growth has been even more remarkable. In 1850 we had 514,429 connected with our Sunday-schools. The entire number of papers published for these schools was 74,363, or about one for seven scholars. In 1888 we have in round numbers 2,000,000 in our schools. But there are issued in New York and Cincinnati Sunday-school papers of all kinds, 2,959,950 copies, or about one and a half for each scholar and teacher. The increase in the Sunday-schools is four-fold. The increase in reading matter is forty-fold.

The question, What shall be done with the profits of the Book Concern in the future, has become one of no little solicitude to the most thoughtful men in the Church. One thing is certain. No further accumulation of capital should be allowed. The original purpose of the Church as expressed in the Restrictive Rule, to lay aside only what may be necessary to carry on the business, embodies solid wisdom which the experience of nearly a century most heartily approves. We can imagine nothing of a financial character more unfortunate than a vast centralization of capital, even though it be in a Book Concern. Of this, however, we apprehend no danger, as the highest law of the Church forbids it. Two extreme views on this subject have been presented:

1. Books and papers should be published at actual cost, so that there will be nothing to divide. It is contended, with no little force and plausibility, that if we have a large membership furnished with abundant reading matter at such low figures as to defy competition, this membership will adequately provide for the superannuated preachers, widows and orphans.

2. The other view is to sell products at the average market rates, and make the largest possible dividends to the Annual Conferences. It is maintained by the advocates of this policy that the preachers, as proprietors, are entitled to the avails of an institution which they have created, and of which they are the lawful owners, as declared by the United States Supreme Court.

We believe the general sentiment of the Church will require a policy midway between these two extremes. It is possible to

place the publications of the Book Concern in the hands of the people at prices materially lower than those paid for similar books in the general trade, and by the increased sales which will follow from this course there will be ample dividends for the needy, possibly as large as if books and papers were sold at a higher rate.

Of the equity of dividends to those who have become dependent upon others after aiding to the full extent of their ability to build up the Book Concern there can be no question. Within a very short time, perhaps during the present quadrennium, the sales will reach to $2,000,000 a year. The net profit on these sales will yield a larger yearly revenue than has ever been divided among the Annual Conferences. There can be no question that the sales and profits will increase as rapidly as the number of dependent claimants.

It may be proper in this connection to call attention to a complaint which we occasionally hear that present prices of the products of the Book Concern are above average market rates. Such complaints are not justified by the facts in the case. Over thirty years ago the writer, over an assumed name, furnished a series of papers on this subject for *The Christian Advocate.* A somewhat extended comparison was made between the books published by the Book Concern and those of the same class by various other houses in New York and elsewhere. The conclusions then demonstrated have proved true ever since.

The complaints referred to are not very pronounced, and are generally vague and indefinite; but, to satisfy some inquirers and to vindicate the Book Concern, the Book Committee in 1883 appointed a special committee of five of its members to thoroughly investigate this subject and report the result. That committee, consisting of Revs. Homer Eaton, D. C. John, I. S. Bingham, Hon. Amos Shinkle, and Gen. Clinton B. Fisk, visited the leading publishing houses from Boston to Chicago, and made an honest and thorough examination of the matter in hand. A detailed report giving the names of books and publishers was made at the next meeting of the Book Committee, and the report shows upon its face the fairness and thoroughness of the work of the special committee.

The following report on this subject was made by the

Book Committee to the General Conference at its session in 1884:

At a meeting of the Committee in February, 1883, a special committee was appointed to ascertain the cost of production and the retail price of our books and periodicals as compared with those of other leading publishing houses, and report at the next annual meeting. That committee, at the expense of much time and labor, discharged the delicate duties assigned it, and in a thorough and exhaustive report showed, to the satisfaction of the General Committee, that our books and periodicals are produced and sold as cheap as those of other leading houses, and in many instances cheaper. This is a most gratifying showing, and ought to silence certain criticisms which have been made, touching the price of our publications, by parties in the Church who have not acquainted themselves with the real facts in the case.

The fact is clearly established that the large profits reported by the Book Concern have not been made at the expense of its patrons without full returns for all amounts paid. Donations, except after the fire in 1836, have never been received or asked.

Let us now call attention to *results*. Let it be understood that the prime object of the establishment and maintenance of the Book Concern was not, and is not, to make money, but to furnish religious reading of a Methodistic type for our people. And yet it is necessary to make some profit to secure the capital essential to the business. A large sum is necessarily invested in buildings, machinery, and stock.

Yet while money is not the primary object, we doubt if any religious publishing house in the world can furnish a better financial record. There has been a constant drain upon the Book Concern for the general purposes of the Church. The theory has been, the Book Concern must pay for the general expenses of the Church where no other provision is made.

But with these facts we submit the following figures: After the fire in 1836 the capital for the commencement of business again in New York, including the $89,994 98 donated by the Church, was $281,650 74. The net assets reported at the last General Conference were $1,653,197 76. Increase in net assets, which appears in the form of profits, $1,371,547 02. But these figures do not show all the facts. The records show that the Book Concern at New York has paid for objects outside of its own business since 1836, by order of the General Conference, over $2,000,000. This amount is made up of the sum paid the

Church South, the sum paid for the bishops' salaries and traveling expenses, dividends to the Annual Conferences, deficiencies in expenses of delegates to the General Conference, local papers established by the General Conference, and other bills ordered paid by that body.* This whole sum has been paid out of profits of the business, which would otherwise have been added to the capital. We have, however, this summary to present for fifty-two years, that is, since 1836: Net gain in capital, $1,371,547 02; paid outside of the business, by order of General Conference, over $2,000,000. Total profits, $3,371,547 02.

The gain in assets in Cincinnati is nearly equal to its present net capital. This amount, $739,169 18, added to amounts paid for purposes above specified in connection with the New York house, will increase the figures which represent the profits of two publishing houses to over $4,000,000.

Other houses add their profits to their capital for the purpose of increasing their facilities for business, or divide them among the proprietors; but the Book Concern has paid out its profits for Church interests from year to year. It will appear from these figures that the Methodist Book Concern, under the management of officers selected by the General Conference, shows a clear profit of over $4,000,000 since 1836. If the world has a parallel in the history of religious or benevolent publishing establishments we have never seen the record!

We submit that those who criticise the *methods* employed by the Methodist Book Concern are bound to acknowledge these *results* of its work. The fruitage proves the tree sound and prolific.

The question has been raised whether it would not be an advantage to the Church for the Book Concern to dispose of all real estate used in the manufacturing part of the business, and have all the work done by contract. We submit the foregoing facts and figures are a sufficient answer to any suggestion of this kind. All the assets which are made up of buildings and machinery have been acquired and paid for by our pres-

* It is difficult to ascertain the exact sum paid out years ago for these purposes. It is not difficult to show that the total is above rather than under $2,000,000 for New York alone. Dr. James Porter, in the *Methodist Quarterly Review* in 1867, and Dr. W. H. DePuy, in the *Centennial Year Book*, 1884, place the amount quite above this figure.

ent system of manufacturing our own publications. All this would have gone into the hands of outside parties who did our work. The Church now owns the valuable plants which would otherwise have become the property of jobbers.

With this review of the past it perhaps ought not to occasion surprise that the last General Conference advised that special services be held throughout the Church during the year, in commemoration of the success with which Providence had crowned the history of the Methodist Book Concern during the one hundred years of its existence. The following is the text containing the action of that body:

Whereas, The Book Concern of the Methodist Episcopal Church will complete its Centennial year in 1889; and,

Whereas, God has favored this agency of the Church with wonderful success, crowning the century with a quadrennial term of unprecedented prosperity, enabling the Agents to make a dividend and thank-offering of $100,000 for the Centennial year; therefore,

Resolved, 1. That the year 1889 be observed with such special services for thanksgiving to God for the prosperity vouchsafed to this oldest institution of the Church as shall inaugurate a new epoch in the history of the Book Concern, and insure from our people a more intelligent and hearty co-operation in promoting our publishing interests; and to this end let every pastor preach during the month of January at least one sermon appropriate to this anniversary, embracing the following points:

(a) The origin and growth of our publishing houses.

(b) Their relation to the spread of Methodism and practical Christianity.

(c) Their relation to the support of our disabled ministers, their dependent widows and children.

2. At each Annual Conference during the year let an evening be set apart for the observance of the Centennial of the Book Concern, with addresses from the Agents and others. Let the Bishops, as far as possible, give special encouragement to these anniversary exercises by their presence and exhortations.

3. Let the Presiding Elders provide for anniversary exercises at their District Conferences, devoting at least one session to this subject.

4. Let our Church periodicals of every grade join to promote the success of this jubilee.

5. Let the people every-where unite to make this a glad year for the worthy claimants upon the Book Concern by purchasing from our houses every needed supply of books, periodicals, and Sunday-school supplies.

6. To stimulate all to hearty co-operation and enthusiastic

effort let it be understood that the largest per cent. of the net profits consistent with the demands of the business shall be distributed as dividends to the Annual Conferences during the year 1890 for the benefit of the claimants on this fund.

Such services as are contemplated by this action would prove of incalculable benefit to the Church and largely increase the business of the Book Concern, with whose operations the people would become familiar.

It would seem at first view that the *owners* of publishing houses would need no arguments to convince them that in all their relations to the Church as pastors, they should aid in maintaining such houses by giving to them their first and most hearty patronage. The additional fact that these houses are maintained for the same purpose that the ministry is sustained by the people, should deepen the sense of obligation.

Although it is not the highest motive, yet it is not a dishonorable one, that would lead our ministers to provide for their necessities when sickness, or the infirmities of old age, shall have laid them aside from active duties.

The question of cheapness is a secondary one. Cheapness should not be a more prominent element in regard to books and papers than in regard to the pulpit. The services of the centennial year will undoubtedly turn the attention of the Church to all these important questions, and promote our publishing interests.

During the history of the Book Concern committees have been appointed to supervise the work of the Agents. In the early periods these committees were appointed by Conferences in the immediate vicinity. Since 1848 the General Conference has appointed a General Book Committee from the different portions of the Church. Since 1872 local committees of three laymen, who form part of the General Committee, have had special supervision of the business in New York and Cincinnati, and the Church is largely indebted to these men for the important, though gratuitous, services which they have rendered.

For some years past those in charge at New York have felt the need of a building specially adapted to the publishing business. A valuable house was purchased under the authority of the General Conference in 1869, known as 805 Broadway. This elegant building was erected for a dry-goods store, and it was

found impracticable to adapt it to the peculiar demands of a publishing house. Ever since the purchase, the larger part of it has been leased to the original owner for mercantile purposes. For ten years past, our retail store has occupied the basement;. the manufacturing business has been carried on in the old factory at 200 Mulberry Street, one mile and a half away, and while this factory was quite adequate to our work fifty years ago it is neither large enough for our present demands nor adapted to the improved machinery of modern times. Where a large number of papers are published, the editors should have their offices in the same building. Hence, at the request of the Agents, the Book Committee authorized the sale of both properties, then free from debt, and the erection of a building in connection with the Missionary Society, to which all the business and offices should be transferred. No more appropriate time could be selected for these changes than the Centennial year of the Book Concern. In pursuance of this plan, a solid building of granite, brick, and iron will be opened in New York during the year, which it is hoped will stand in all its symmetry and beauty for the hundred years to come. Into this building it is proposed to transfer all the manufacturing business and offices of that house. With the increasing facilities which will then be furnished the largest demands can be met both in quantity and quality for long years to come. From its presses shall be borne day after day a literature pure, elevating, and saving to every part of this earth.

As we now place this record upon the pages of the *Methodist Review*, we are well assured that the review of the coming hundred years from the height of the second centennial year of the Methodist Book Concern will be one of satisfaction to the Methodist Episcopal Church which shall then cover the land. Our devout prayer is that the business of the Book Concern may be so conducted during the next hundred years that the blessing of God may rest upon it. Then shall it fulfill its important mission in educating, elevating, and saving this world.

S. Hunt

Art. V.—THE ROYAL GIFT OF IERMAK, THE ROBBER, TO CZAR IVAN GROSNUI.

The reign of Ivan Grosnui (1533–1584), the Awful One, commemorated in the *bylinas* or ballads of his people, and in the descriptive music of Rubenstein, stands alone in history for inventive cruelty and for wide devastation. In these achievements but two other characters can compare with him; both of them linked with his lineage and race—Tamerlane and Genghis, devastators whose wandering careers, filled with wanton destruction, cannot be dignified by the name of reigns, although their influence over the wild hordes of northern Asia has impressed itself with permanence on the customs and traditional laws of these latter. But as compared with any Asiatic or Roman throned tyrant, bearing rule over a country of defined boundaries, Ivan, the autocrat, sovereign over the second largest empire of the globe, has a horrible preeminence as the destroyer of his "children," according to the Russian conception of the relation of the subject to the sovereign—the powerful maniac endowed with a Caucasian brain, and a moral nature perverted to the pattern of that of the Tartar ancestors of his mother; a being to whose eyes nothing was so beautiful as the convulsive writhings of his victims, and whose very fingers, dark and contorted, took on the shapes of the pincers and prods with whose use upon living, quivering flesh, in his hours of relaxation, he delighted to divert himself.

Yet in the promise of his youth—for, like most of his kind, the opening of his career was hopeful of strength and thought applied to beneficent ends, even as Lucifer was beautiful and dutiful, before overcome by his monstrous self-exaltation—this powerful, appalling figure in the declining dynasty of Rurik appears as a high-hearted paladin of Christ, a crusader for the orthodox faith, incorporating into his empire the great khanates of Kazan and Astrakhan, putting to flight the armies of aliens, "infidels"—pausing, too, to weep at the spectacle of their dead laid low by the hard necessities of war—and causing the Moslem powers to tremble from the Bolor-Tagh, the easternmost mountains of Turkestan, to the Straits of Gibraltar.

Inspired by these achievements, prodigious for a young mon-

arch of thirty-two, and supported by an army ready to follow him wherever he chose to lead, Ivan determined on the conquest of the Baltic provinces of Livonia, Esthonia, and their outlying regions to the east and south; an undertaking that cost him much strenuous and but transiently effective toil, that helped woefully to develop the savagery of his character, and that laid a burden of grief upon himself, a hard strain of men and money upon the empire, down to his latest day. The election of the Transylvanian, Stephen Batory, to the throne of Poland—a man destined to be a thorn in the side of Russia—the imbroglio of Swedes, Danes, and Poles in the thirty years' contest embittered the tsar's later years, and were indirectly the cause of the tragic *finale* of his atrocities—the murder by his own hand of his son, the tsarévitch: the one being, in all the Russian world, to whom with any hope or trust he could have transmitted his conceptions for the future of the autocracy he had laid deeply on foundations of death, and had cemented with the blood of some sixty thousand of his patient, passive people.

In these closing years of gloom, when, shut in the Kremlin, he feared to go out with his army, and feared its inactivity, when nearly every house in his capital mourned for the bright and the brave laid low by the Opritchniki, the infamous elected guard of the sovereign, when a miasma of melancholy brooded over the empire, when its industries languished and its people went as mourners about the streets, strange tidings were brought from the dim, mysterious East, the land of the Ougre and the Hun, the lands of Ob and Konda, whose names Vasili, son of Ivan Veliki the Great, had wrought into his many-worded czarinian title; tidings that quickened the pulses of the wander-loving Great Russian of the north, and put heart into the suffering Muscovites; tidings that were passed from lip to lip by merchant and burlak along the "roads that run," the great river-roads of the Volga and the Dneiper, and that awoke a fresh light in the keen eyes of the Kazak sentinels guarding his military-monastic outlooks on the steppes of the Ukraine.

These tidings, vague at first, but increasingly assured as they were reported from the messengers who bore them, reported a wondrous offset to the losses of the West: the discovery, the occupation of a north-eastern new world; a half continent

inclosed on the hither side by ranges of grass-grown, metal-hiding heights, and whose further margins are wet with the tides of the vastest, most tranquil of oceans; an unbroken area covering four thousand miles from east to west, and some two thousand from north to south; an area larger by one and a half million square miles than our republic, larger by two and a half million square miles than Europe, which supports a population of nearly 400,000,000; a country eight times as large as France and fifty times as large as Great Britain. One of its later defined provinces, the Yenisei, contains more land than Spain, France, Austria, and all the European British possessions, were these compacted in one. Another, that of Yakutsk, is as large as all Europe exclusive of Russia.

The empire from the beginning had possessed a superabundance of land, in proportion to its population; yet it is noticeable that those nations who have ever had enough and apparently to spare of territory are continually and tirelessly enlarging their boundaries, on the principle that to him that hath is granted the right to get more, and from him that hath but little shall be taken even that little; a custom and practice in the natural, as it is with limitations a law in the spiritual, world. Russia has never been an exception to this general proclivity for unimproved real estate; but what, in this particular instance, added immeasurably to the sense of gratulation among her people were the trusted reports that this great, newly acquired country was teeming with the varied wealth of forest and plain, with the animated products of river and lake, with the rich furs and precious ivories of the tundras and Arctic isles, with ores and birds and gems and metals—with all the wealth and beauty, in a word, that made up the material world of the "true Russian" of the period; the patriotic, czar-loving and home-loving Russ, who had kept his heart from the varnished vices and his brain from the elaborations of the civilization of the ever-encroaching West.

Some reports of this unexplored world beyond the Urals had been brought from time to time by the Great Russian* merchants and adventurers from the thirteenth to the sixteenth

* Great Russia, one of the five Russias of the mediæval period, comprises all the territory north of St. Petersburg, or all included between 59 deg. and 69 deg. N. lat., of the European area of the empire.

centuries; hardy men of enterprise who had dealings with the Permians beyond the Kama, a people who obtained metals from the Ugrians and other Hun tribes, who roved and rested in their wagons still further in the unexplored East. A partial knowledge and surmise of the mineral wealth of the country seems to have possessed the ancient Greek mind, which located the griffins guarding much gold in Scythia *intra Imaum;* and those Russians acquainted with the Byzantine chronicles had read in them of a reception accorded by a Hun or Mongol khan to Zemarchus, envoy of Justinian, in the sixth century.* Numbers of the northern merchants, in bands, had even made their way over the Urals, and had brought back bales of sables, as one proof of the good things to be found in the scarce trodden and nameless wastes. Voivoduï (military captains) of Ivan Veliki had set his standards by the Irtish and the Ob; and though no permanent occupation was effected, that monarch took the title of Prince of Ugria. From the Cossacks—Zaporovians and those of the Don—both a free people—was raised, by devices known only to the agents of the czar, a contingent bold to follow his eagles into regions unpromising, and uncomfortable for the lesser nobility and the recruits from their estates, the usual material of the army. Of these free lancers of the Ukraine, or Border Land, two hetmans pushed their way to Lake Baikal, in the center of the new country, and thence, it was said, to the Korean Sea, traversing thus the entire breadth of the continent. On their return they gave descriptions of the dark or western, and the yellow or eastern, Mongolians; a division of the latter being governed by a "czaritsa," who, as they averred, showed them hospitality; whose subjects tilled the earth, and bartered for wares with peoples beyond their frontiers. By her complaisance they were furnished with letters that might have procured for them an entrance through a gate of the Great Wall of China; but, having no credentials nor gifts for the emperor, they felt themselves unprepared to seek audience with him in his capital.

The proofs of this journey rested upon oral testimony, and hence were not absolutely valid. But the names of a succes-

* Gibbon, *Decline and Fall of the Roman Empire*, vol. iv, pp. 207, 208. Harpers, 1857.

sion of chiefs or khans: Ivak, a Nogaïs, the first who collected and bore rule over the tribes; Taïbouga, Khodja, Mar, who married a princess of Kazan; Yabolak, Agisch, Kazouï, Ediger, a vassal of Russia; Beklonbat, had been brought home by certain of the mercantile explorers in the country near the Ural boundary. Last among them was Koutchoum (1558), a usurper, son of a Kirghiz khan, a lineal descendant of Genghis, and over-lord of the country; an uncertain vassal, also, of the czar; for the tribes were tardy and scant with their tribute, and often passed the Urals, the khan leading the way, taking whatever came to their hands in Perm, when they forgot their far-distant "protector" in Moscow, of whose interest in their welfare they had never had experience.

Among the pioneers, urged by love of adventure and by the hard exactions of the government, who took the eastward path beyond the reach of tax-collector and conscripting nobleman, was an intelligent Tartar-Russ, descendant of a mourza of the Golden Horde, a man who taught his Russian acquaintance the use of the Tartar calculating frame, strung with grains, similar to the hand-frame of wired balls used in our elementary teaching. But as he had received baptism he was a reprobate to his people, and was flayed alive by them; whence his surname, Stroganoff—to plane, or cut off by planing; a name given and cherished by his sons as an attestation of his martyrdom.

He established himself and opened salt-works in the present government of Vologda (1558), his sons and grandsons carrying forward his work after he was laid to rest. They were granted the monopoly of all the salt and fish they could lay hold of; obtained grants of land covering nearly a hundred square miles; built "cities," or fortified *nuclei* of them for defense against the wandering Tartars and archers of the further Eastern land; formed thus centers of population for the great Russians, Lithuanians, and Mongols who were attracted to the new country, and kept their domain in order under a salutary vice-regal rule so much to the satisfaction of the czar that in course of time he conveyed to them by deed a vast, undefined expanse of territory not populated, or whose nomads paid no tribute to the treasury of the empire. In the seventeenth century their sway extended over lands equal in extent to the kingdom of Bohe-

nia. Twelve thousand peasants, the property of these princely pioneers, tilled the soil and labored at the industries that had multiplied in the reclaimed wilderness, whose proprietors were among the first of a privileged class, such as the Orloffs and Demidoffs of a later period; military or industrial magnates to whom were granted vast areas of land, who ruled in their own right, and, as owners of many thousand "souls," or serfs, possessed a power comparable with that of the Italian podestas of the thirteenth century, or with that of a German prince over a principality thirty years ago. The Demidoffs owned fifty-six thousand serfs exclusive of women and children, or altogether some two hundred and eighty thousand human beings.

To the Stroganoff lands, as three centuries later to our great West, went throngs of laborers seeking employment, refugees, who hoped to restore their ruined fortunes without excessive toil in a country of large opportunities; explorers, adventurers, free lancers to fill the ranks required for defending the new settlements from the depredations of the trans-Ural tribes. A remarkable figure appears amid this varied throng, a *ci-devant* robber-chief, a Kazak* Robin Hood, whose courage and misdeeds had caused a price to be set upon his head; for he had not only plundered merchants and boyars by the score, but had dared waylay, on the royal road of the Volga, officers of the crown. Like the ancient Scyths when sought by the Macedonians of Alexander, he vanished with his band beyond the horizons when pursued by the cavalry of the regular troops, to re-appear elsewhere, spreading alarm and death in the open country, and menacing town and village. When the officials despaired of capturing him, some one among them conceived the happy thought of promising him length of days and rehabilitation on condition that he would give his services to the czar in the interest of the empire. The offer, after some deliberation, was accepted, and the clear-headed, redoubtable chief, Iermak Timofief, with his fearless Cossacks, was directed to the new north-eastern country, where a given number of "Stroganoffs," men already resident in it, increased his band to

* The original Tartar word signifying vagabond, and later the Tartar and Russ sentinels or pickets of the southern and eastern frontiers, inasmuch as these sentinels were recruited from the vagabond class. Cossack is the Western translation of the word.

some five thousand, and set forth for the land beyond the Ural hills, cleansed first by the blessing of the priests, who bade them go in peace, hold fast to their vows of bravery, chastity, and obedience, and put an end to the impious Koutchoum, who, "infidel" as he was held to be by the orthodox Russ, resists on his native steppes as a Gallic Vercingetorix, a Saxon Harold, intrepid when all is lost, firm under the blast and whirl of cumulative calamities, steadfast of soul, till smitten by death and hidden from view in a nameless grave.

The invaders experienced the happiness and the hardships incident to the lot of explorers. They gave names to the rivers of the new country, cast up redoubts at favorable locations, and before passing onward, concealed their boats for future use in the forests nigh to the river-banks. Fragments of these, and other vestiges of this Nuñez of the north, were found in a later century, some being still traceable in the paths he cleared and traversed. To the native tribes, with no weapons save arrows and lances such as had been used in the thirteenth century by the hordes of Genghis, the men in armor, with their mysterious detonating, fire-flashing muskets, were beings from heaven or hell, they knew not which. The sudden thunder of a gun stunned them; the spectacle of a comrade expiring, struck invisibly by an enemy many rods away, appalled them. A volley of musketry sent ten thousand horsemen off on a stampede: yet their native manliness soon drew them back to their leader, who, old and blind though he was, faced his strange, new-come foes undauntedly, and contested every rood of his roving-grounds against them.

In their errant warfare, the hardy Cossacks had much to suffer from the severities of the climate. Some sank into the sleep that merges itself into death, overcome in the whirlwinds of snow; some were blinded by the glare of light reflected from wastes unrelieved by any darkness more grateful than four or five hours out of the twenty-four of partial twilight; while in the winter days, too brief for extensive hunting or fishing, many perished in the search for nourishment to sustain life. In a few months their force was reduced to about five hundred,* or one third the number that set forth from Orel. In its wan-

*Rambaud gives the number eight hundred and fifty, but does not mention his authority.—*History of Russia*, i, 277. Estes & Lauriat.

derings this remnant of a regiment met the hordes of Koutchoum massed along the approaches to his chief city, Iskir, or as the Cossacks named it later, Sibir, perhaps from Severia, or the "north country" of their own land, or, as some aver, a word of Permian origin—a town protected by a deep moat and by rows of ramparts. In the center stood the khan's house, a solid log structure built by the women of the resident tribe. In the conflict that ensued, the invaders, ardent with the enthusiasm of crusaders in arms for the true faith, and heartening themselves with the battle-cry of their nation, "God with us," put to rout with no great effort the untutored children of the desert, and took possession of the town, where they unearthed abundant treasure, but were like to perish, nevertheless; for amid masses of gold and piles of cloths of silver and gold, some of them did perish for want of a chetverik of grain, or a dozen wild fowl.

The victory of the Irtish—for near this river it had been won—was easily achieved; but it cost the little band, to whom each man was of the value that ten had been in the outset of the expedition, above a hundred of its number, of whom less than four hundred were now left to assert their mastery and the sovereignty of their czar over a country of unknown extent. Iermak, whose conversion had transformed him to a Russian puritan, re-asserted his rigorous policy, and by an administration severe and admirable made the most of his small force at the same time that he conciliated and won the confidence of the tribes. An act of disobedience committed by any of his band was punished with death; and the rules forbade all license or lawless plunder or avoidable cruelties. In his harangues he exhorted them continually to purity of heart and life. "God, who often withholds his protection from a multitude of sinners, endows with more than human force a handful of virtuous men who render him the homage of self-control and reverence for his commands." His personal example accorded with his words; he invariably prayed and had the men give themselves to prayer before and after combats. When he came upon villages or encampments he was gracious and generous to the families, and so opened the way for relations of confidence with the men, who were likely absent, following their khan, but many of whom he gained over by this means not less than by his power to win and to sway, and his

probity in dealing with them. Such paid him a light tribute and returned to their peaceful pursuits, when they stayed not by him to guide and forage for the company.

Soon after the occupation of Iskir, Koutchoum's lieutenant, Mahomet Koul, was taken captive, and the blind old khan, bereft of his adherents, wandered to the deserts which compose the Ishim steppes. Iermak, with his group of retainers, turned northward toward the regions of the Ob and Ugria, a land of marshes and tundras, a broad fringe belting the more solid and fruitful regions below. But he needed re-enforcements, and sent back to Russia a deputation to make known his needs and achievements. The entire empire was stirred by the tidings thus conveyed to it. Iermak, the bandit, had overthrown in battle the "sultan" of a country larger than the Russia of that century, had occupied his capital, taken his generals prisoners, and had let loose the eagles of Moscow over all his states. He had conveyed this illimitable gift to his sovereign "for all centuries, and for all such time as it may please the Sovereign of the world to preserve it in its present form and aspect." When the deputation stood before the prematurely old czar, tendering him this missive, and offering him skins of black fox, sable, and other precious furs, a gleam of pleasure shone athwart his woe-furrowed face. The capital, not less, experienced a sense of relief from its miseries. "Even in our humiliation and anguish, God has been gracious to Russia," said the people, as they met in church and mart. The Stroganoffs, already enriched and virtually ennobled, were granted in addition freedom of trade in all Russian cities, as a recognition of their energy in initiating the expedition. Iermak was named Prince of Siberia, and received the highest gift of honor that could be given a subject—a caftan taken from the shoulders of the tzar. But, such are the contrasts that compose this human life, while fame and honor were thus lavished upon him by a grateful people and sovereign, he and his few comrades were suffering the pangs of hunger, cold, scurvy; were spending their strength against the whirlwind, and succumbing to new friends turned foes; for the mind of a savage, unstable like that of a spoiled child, forgets to-day what he promised yesterday, and takes delight in moral contrarieties. Of his something over three hundred men, forty were slain "like lambs" by the strategy of the mourza,

Karatschka, in camp by the Tara. The woe-begone plight of the residue gave courage to the tribes, who broke into general revolt, and seemed like to exterminate the worn and weary Cossacks, who had taken refuge, as a last resort, in the stronghold of Sibir. In their extremity, and expectancy that every hour was their last, they heartened themselves with a desperate resolution and cleft their way, in the silence of the night, through the camp of the hordes, to whom the surprise, the crash of firearms, the night-stalking of men whose very phantoms were to be feared, were quite enough to create a panic, and a second time the irrepressible Russ drove them toward the horizons. The fate of some few of the latter, who fell in this sally, is the theme of a *bylina*, a historic and originally oral ballad of the period.

The peril escaped, Iermak fell on the trail of Koutchoum wandering lonely in the desert of Vargaï. The old khan watched his hunters, but warily kept out of sight. One night, when, thinking themselves secure on an island of the Irtish, they slept without a guard, he fell upon them and slew all but two; one of the survivors being the chief himself, who leaped into the river, where the weight of his armor drew him down (1584), and so he perished in flight from the sword, as he had lived by the wielding of it. In the cathedrals of the land he won by it, one may still hear masses said for the repose of his soul, and for those of the forty-eight who fell in this final rencounter. Miracles, or what were believed to be such, were wrought at his tomb. His portrait hangs in the mujik's and Siberiak's cabin; a flat-visaged, Kazak physiognomy, alive with an ardent, penetrating, unblenching spirit; the shoulders massive, the arms overlaid with bosses of muscle, the figure not large, but erect and commanding. For a hundred years after his death the roads and defenses, the work of his hands, perpetuated his name; and he, with his never-daunted band, have a place in the hearts, not of the burlak and mujik alone, but of the brave and noble of all the Russias, as heroes who, by enduring every peril, gave to their country the plains and peaks of the northern half of Asia.

Koutchoum, pursued by later invaders, had the grief to lose his favorite son, who was carried captive to Moscow, where he was graciously received, and was given domains suited for the

sustenance of a princely personage. He sent his father word of his fortunes, and counseled him to submit to the czar; but the gray-haired son of the steppe endured not the thought of wearing out the remainder of his life bereft of the wild freedom that was his birthright. The voivode of Tara came upon him amid a growth of wheat, surrounded by marshes, in the basin of the Ob, and bore away his wives and daughters, his sons, and few forlorn adherents. Renewed proposals of security and of a peaceful home were made to him; but though blind, deaf, deserted, tattered, roofless, with no shelter save the shade of a tree, his rude manhood remained unconquerable. "I would not go to the white czar in better days," he said, "when I had treasure in plenty, and was in the flower of my age; why should I go now, and soon die a craven's death? Bereft of all things, I weep most for Armanak, my son, carried away by my enemies. With him I could have lived content, though all else were lost. As it is I must wander upon the earth till I reach my grave: then shall my feet have rest." During two days he buried his dead. The people of Tchata gave him a horse and pelisse, and the broken old man, once lord over many tribes, wandered to the Nogais, who smote him with their knives, saying, "Thy father pillaged us; thou art not above him." Moscow rang her bells for gladness at the announcement of his death; yet some there might have been among her people who, instructed in the hard and painful, if also the hitherto and long still to be inevitable deeds by which empires are created and enlarged, could but offer a sentiment of admiration and sympathy to the firmness, the genuine though rude nobility of this hard-pursued chief of an aboriginal and now extinct people.

With Iermak dead and Koutchoum at large, the half dozen Russians in the country were in no position for self-defense; but helped by their native audacity they made their way back to their own country. Fresh forces were sent out to hold what had been so valiantly acquired, and in 1632, little more than sixty years after the Cossack captain had set foot on the eastern slopes of the Urals, a party of his people raised the Russian standards by the sea of Okhotsk, bringing thus all Asia north of the Altai Mountains into the acknowledged realm of the Slav, who, having come out of Asia into Europe, and having

mingled his race with races of the West and of the East, had turned upon his course, to bear rule and to diffuse his civilization over the new world of his discovery, Russia in Asia.

This gift of the northern orient—a third Tartary—was second only to that of the western New World to Ferdinand and Isabella. Its value is even as yet but imperfectly comprehended by those whose property it is. Its natural resources are not yet so fully brought to light as to be expressed in statements and figures. It is a mine of an unknown number of millions of square miles, of nearly all the valuable minerals, from gold down to coal, and of at least twenty-six of the most precious gems; among them the emerald, green, yellow, and blue; the topaz, aqua marine, beryl, chrysolite, tourmaline, lapis lazuli, garnet, the alexandrite, which shows crimson by day and green by night, all the varieties of jasper, jacinth, and onyx. Upon its surface rise mountains of pure iron. The gold and silver mines are among the most permanent, according to all signs, of the world; the present annual yield under imperfect and partial working being five million dollars. All the stones used for building are found in generous strata, and many of the more decorative, such as jasper, malachite, the mineral mica, are equally abundant.

The timber comprises the varieties of the temperate zones, including conifers of surpassing height and size. In the basin of the Ob larches sixty feet long, three feet in diameter at the base, and one and a half at the apex are to be bought for five dollars, and are so numerous that a hundred of this size can be procured in a week. In the Primorsk poplars attain a height of a hundred feet. Along the Yenisei, firs raise their tapering tops two hundred feet in the air, and spread to six feet of basal diameter; larches of equal height are four feet in diameter, above twelve feet in circumference at base. But most noble among the trees of these virgin forests is the cedar, rising in columnar symmetry to the height of a hundred and twenty feet; its wood, durable as stone, is more docile to saw and chisel, and neither decays, warps, shrinks, nor cracks. Sound business heads, not given to unwarrantable excursions of fancy, may reasonably picture the future traveler in this country taking his ease in spacious hotels built on foundations of ice, framed and garnished with this odorous wood, and wandering through cities

whose warehouses and cathedrals shall glow with its rosy hue after the manner of that stately house of the forest of Lebanon, in which the most illustrious of the Israelite kings had his delight.

The European flora terminates near the Yenisei, but mingles with and yields, between the Ural hills and the Kamschatkan Sea, great numbers of wild flowers exclusive to the country, and to the temperate zones; stars of the soil that gem the open plains and hill-sides. The wide country between the Tobol and the Ob is a rare garden region of the globe, a storehouse of cereals, hay, linseed, flax, hemp; a granary whose supplies could support a dense population, and leave a surplus for the nourishing of some hundreds of thousands of souls further to the north. In its present condition of partial culture it is relied on by Russian generals as a reservoir of food that may be drawn upon through the year for an army five hundred thousand strong, in case of defensive action against the English forces, who, starting from the Punjab or from Afghanistan, might be directed toward Turkestan; or, *vice versa*, if Russian troops departing from Merv, which they occupy at present, should get possession of Herat by the same subtle policy which procured for them the first-named city—and so obtain an open road to some of the many passes of the Suleiman Mountains leading into India. The produce of hides, tallow, wool, and other raw material is considerable, and can be enormously expanded. In Kamschatka grass grows to the height of five or six feet, and three crops are cut in a season. All the cereals, garden vegetables, berries, and most of the other fruits of Europe, besides many belonging to Tartary and China, are found, or are cultivable on middle and southern Siberian soil. In some of the settlements two, even three crops are yielded in one season; so exuberantly laughs the earth at the toying of the plow and spade. On the western plains, edible wheat grows spontaneously; a phenomenon that led Linnæus to locate among them the Dispersion of Races, inasmuch as nowhere else on the globe is this cereal to be seen growing thus independently of the will of man. The liberal fauna includes fifty species of furred animals, all useful, many of them of the rarest value in the world of commerce. Northern Siberia, the future home for colonies of trappers, is a vast preserving ground for these creatures, among which the otter, with his finer than satin coat, the seal, the Siberian black fox

and sable, furnish furs worth their weight in gold, without transportation. Thus at Irkutsk or at Nikolaievsk a garment made of the backs of eighty sables costs $2,500. To the fairs of Irbit, the Ural emporium of this trade, nearly six and a half million skins were brought in 1876. The reindeer, useful in a dozen ways, with other domestic animals, thrives in this generous country; and the variety of birds is greater than in any other comparable area of the globe; for hither they flock at breeding time from all north-temperate latitudes, bringing occasionally in their train their human lovers, the ornithologists, one of whom (Seebohm) catalogues one hundred and forty-seven species as permanent in the country, inclusive of many of the most desired land and water fowl.* All the edible fish of the temperate and frigid zones abound in Siberian waters in such abundance, at certain seasons, as fairly to obstruct the current of some of the rivers. A novel picture is presented to the imagination when we read of lotkas or canoes pushing their way with difficulty through schools of these creatures, who, like the children in certain of the public schools of our metropolis, hardly have room to turn around. Along the Ob, the fishermen are careful not to load their nets too heavily, and so rend them by a greater weight than can be borne. In addition to this animated produce of the rivers, the annual marine migration is estimated at twenty-six million, at the lowest computation; or, if we so reckon it, at six and a half salt-water fish for every adult in the country. On the lower Amur, sturgeon are caught three feet long, and weighing as many as three hundred pounds. At Nikolaievsk, on the eastern shore, salmon trout weighing twelve pounds sell for a trifle, and salmon of fifteen to twenty-five pounds sell for two cents each. When these delicate, delicious fish ascend the rivers of Kamschatka, the water rises above its banks, and the fish are so hustled together that they can be taken out in handfuls. Great numbers of them perish in this piscatory rush to secure the best places at the water sources. By the margins of the Ussuri in the Primorsk, one may hear the rippling music of their million-myriad fins.

The climate answers to that of European Russia, and naturally varies in a country extending over fifty degrees of latitude.

* P. A. Krapotkine, a good Russian authority, raises the number to two hundred and eighty-five, of which forty-five are distinctly Asiatic.

Summer heat in the southern regions rises to 107° Fahrenheit. Winter cold in the Arctic belt shows on the thermometer 84° 8′ below zero, a difference of 192° 6′. Yet the air of the north is kindly, if frosty, answering to that of our north-western States, and to those bred in it is far from distressful. The *burans*, or hurricanes, that sweep over the country from the regions near the pole are to be feared indeed; but they bring in their train

> "The hard, gray clouds
> That breed men hard and bold."

Bracing to nerve and sinew, they are winds of God to the native Siberiak, who lives a healthy, happy life on the thither side of the Arctic circle.

Thus at Yakutsk, on the Lena, believed to be the coldest town on the globe, with a temperature corresponding to that of the summits of Mont Blanc, Adolph Erman, the German traveler, saw children running about without clothes, in the open air. Voyageurs and the native tribes take their repose in tents pervious to the air. A man, wrapped in a fur pelisse, may sleep in his sledge when the mercury freezes, or he may lie comfortably in the woolly snow with the mercury at 30° below zero. Mr. Bush, of *Reindeer, Dogs, and Snow-shoes* fame, when in Kamschatka, slept, probably fur-clad, in the open air between two blankets of medium thickness lined with deer-skin; and experienced no serious discomfort from the cold. As a rule, from the middle of May to the middle of September, the temperature is that of summer heat, and the soil, warm on the surface, but frozen to the depth of fifty feet, produces crops from fifteen to forty fold. The climate of the central and southern districts is even, and delightful from June to October. Even in winter, localities are found, as in the basin of the Amur, where the Manyargs pasture their horses through the cold months with a temperature both endurable and agreeable.*

Few parts of our earth, the inheritance and home of man, are actually uninhabitable. The Creator of our species has made it adaptable to every variety of climate and condition that its home presents; and if it be true that righteousness, impersonated in the race, is to cover all lands as the waters cover

* For the protecting value of soft snow, see Kane, *Arctic Explorations*, i, 266.

the sea, the deserts and unreclaimed lands, waiting as yet for an expansive human life to reach them, are to be peopled with what we must believe will prove a nearer approach to a fair similitude of the sons of God, the crowning race:

> "Those that, eye to eye, shall look
> On knowledge; under whose command
> Is earth and earth's, and in their hand
> Is nature like an open book."

The incomplete, yet, as far as they go, correct, statements we have thus briefly given show that Siberia has the elements for a progressive, a stately civilization. It offers to the excess of population in China, in Europe, and haply at some distant day to portions of our own continent, a great East, a wide area for peaceful labors, corresponding to the great West of our republic; and awaits only a lessening of the rigors of the central government, already beginning to perceive the need of such relaxation—and of making itself a better name to the world without—to become the home of oriental and occidental overflowings of populations. Already it is such to hundreds of thousands of free immigrants; and many instances have come to light of persons offending the law just enough to be sent at the state's expense to this much-desired, much-blessed country. As a matter of fact, the average Siberiak is a blithe fellow who troubles himself not at all about the ukases fulminated at the other end of the empire; but pays his tax, and goes cheerily about his affairs, being quickly done with the *tchinovik*, the government official. He has imbibed with the crisp air of the country the strong, free spirit of the Great Russian colonist who was foremost among its early settlers, and bears himself like a prince or a Yankee; the two being much the same, since the latter is a prince of industry, and intends to rise to the rank of a money king if he have not already attained to it.

The waters had scarcely closed above the harnessed chief ere caravans from Bokhara arrived at Sibir by way of the ancient roads made by Genghis across the Kirghiz Deserts and along the shores of the Aral Sea; opening thus the commerce of the new country—a commerce still in its initial period, being maintained by caravans and periodic fairs. The overland trade with China, consisting of imports of leaf and brick tea, sugar, silks, satins, cottons, grain, dried fruits, medicinal roots, dye-

stuffs, ivories, and other Oriental products, and exports of wool, leather, cattle, furs, cereals, gradually increases—in the face of risks arising from the convict element of the population, and other hinderances. In 1885 the total value of exports and imports was about 19,250,000 rubles, or an equivalent of $10,587,500; a sum proportionately small as compared with the foreign commerce of European Russia, which in the same year amounted to nearly $1,000,000,000; but the latter has had eight hundred and fifty additional years for its upbuilding.

This pure and beautiful land, wrapped in robes as of eider-down, of snow "like wool," or brave with brocades of mosses and flora, skirted by green hills and treasure-inclosing mountains, bathed in the aurora-lighted north by that "motionless mere which forms the girdle of the world, along whose silent waters may be heard the sound of sun-rising"—the Mare Cronium of the ancient geographers—a land never harried by desolating wars, nor fattened with human blood, though wet indeed with the tears of many an exiled patriot, and the altar-floor for the silent prayers of thousands who have suffered in hope and for the sake of a happier day for her and for all Russia—this bountiful land teeming with the wealth of the sickle, the ax, the net, the sieve, presents to the vision of the humanitarian and statesman a vision of future industry and peace. Already many of the homes of Tobolsk and of Vladivostock are furnished and garnished like the homes of Stockholm, of London, and of Boston; and when to these, in years not too distant for hope to anticipate, come the apostles of the Christianity which has diffused its divine light in the homes of Sweden, of England, and of the American Republic—and some of these apostles have already entered the dwellings of Siberia—then shall be made visible the prophecy of the desert rejoicing and blossoming with roses; and the million-miled gift of the bandit shall extend itself beneath the skies a veritable garden of God, wherein man shall renew his filial relations with Him whose delight is with the sons of men, and who still seeks His earth-bound children, to hold converse with them, in the coverts of rural pathways and in the thoroughfares of the town.

Mary L. Robinson

Art. VI.—A CORRESPONDENCE WITH DANIEL D. WHEDON, D.D.

In the biographical sketch prefixed to the first volume of Dr. Whedon's posthumously published *Essays, Reviews, and Discourses*, it is intimated that he always manifested an interest, lively and intelligent, in the young men of the Church, and that "he early sought to bring them into the ranks of his contributors."

In the spring of 1883 a young post-graduate student and tutor in theology in a Southern Methodist university, although totally unknown to Dr. Whedon, ventured to send him a manuscript, for whose publication he hardly dared hope. For his degree a thesis on the atonement was required, and having spent some months in the careful elaboration of a paper entitled *The Methodist Doctrine of Atonement*, he mailed it to Dr. Whedon after it had been approved by the theological faculty of the university as satisfying the purpose for which it was originally composed. After more than two months of somewhat anxious waiting, a letter from Dr. Whedon, dated "Sag Harbor, July 13, 1883," was received. His first words were those of generous commendation for the unknown scribe who had imposed upon him the ungrateful task of reading a bulky manuscript in the hot July days:

> Your article, after some vexatious delays, has reached me here at my summering place, Sag Harbor, N. Y., and has been hastily read. I am greatly pleased with its clearness and vigor of style, and in general with its dignified tone of candor to Dr. Miley.

The source of the proposed contribution led the editor next to define his policy with respect to articles from the Southern Church; and as many are now proffering suggestions to the new editor of the *Methodist Review*, perhaps he would not object to a word from the most experienced of his predecessors:

> I have now three articles from Southern Church contributors in hand, and I wish to frankly state my course in regard to them. You, of course, realize that the *Quarterly* of each Church is sustained by its own constituency. Yet I by far prefer that both should publish articles from the constituency of each. As, however, our constituency of contributors is far too great for the capacity of our *Review*, my admission of outside articles is

necessarily limited. Otherwise there would be just complaint that our own proper supporters were excluded too much in favor of others. I concluded, therefore, to limit the articles from the Church South to one per number. Dr. Bennett, of Ashland [the president of Randolph-Macon College, since deceased], has the place for October, Professor Callaway, Jr., for January, and yours in April. I know no better way. And very probably next May may close my official life.

The remainder of the letter is occupied with doctrinal expositions and criticisms, as follows:

In regard to your able article I may here note: 1. Your article does not vary so widely from Dr. Miley's view as you seem to think. There are sentences of yours that seem to me to admit all he claims. You are obliged to take in the rectoral element, and your distinction between God as rector and God himself seems to me exaggerated. There nevertheless remains some real difference between you in which I should probably agree with you. But back of all these are some deeper points in which, I suppose, we should differ widely.

2. I cannot indorse your extravagant laudations of Pope. His weak chapters on the Atonement were ably reviewed in our *Quarterly* by Dr. Miley, and their weakness exposed. Dr. Steele wrote and published an open letter to Pope on his Eschatology, and Pope directed the stereotype record to be changed. His doctrine of the Resurrection is in contradiction to all Methodist authorities. At the same time both its logic and its exegesis are of the poorest sort. Your eulogy of his exegetical powers I should feel compelled to omit. [He afterward relented and published it.] He maintains that the whole Thirty-nine Articles of the Church of England (including the seventeenth predestinarian article) are binding on Methodism. He expressly quotes the close of the ninth article as what "all Methodists believe," thus restoring what Wesley struck out, and involving himself and us all in the dogma of infant damnation. Our bishops very hastily put his work in our course of study, but one bishop lately assured me that he would be opposed to its continuance. I hope you will not insist on my publishing your eulogies on such a blunderer. I reviewed his doctrine of "hereditary guilt" in the *Quarterly*, and showed to my own satisfaction at least that it was anti-Wesleyan and absurd, contradicting our fundamental moral intuitions. I could wish that before committing yourself to his views you would read what has been said by us in the North on this subject. My sermon on "Substitutional Atonement" I hope soon to republish, and will in that case send you a copy. I will now say that Pope, and in some degree Watson, cross the very foundations of Arminianism, and destroy our whole argument against unconditional reprobation and infant damnation. In this they come in collision with such authorities as Wesley, Fletcher, Fisk, and

Olin. I shall probably have occasion to discuss these points in my next *Quarterly*. *I could wish our general American Methodism could be completely harmonious in its theology.* We respect what comes from Europe profoundly, but cannot be wholly overruled by it.

Very fraternally yours, D. D. WHEDON.

No part of my reply to this letter need be inserted here. The sentence which I have italicized in the foregoing letter is the key-note of the following one, which indicates sufficiently what was written in reply to the first:

Sag Harbor, September 6, 1883.

MY DEAR PROFESSOR: My vacation, too, will soon be closed—next Saturday—and my address will be at my office as above headed. [The letter was written on one of Dr. Whedon's official letter sheets.] My health was greatly recruited by this lovely sea-shore, and work is again my delight.

Agreement in views in theology is of course desirable; at the present time very desirable, for there are some threatening symptoms in other Churches, and Professor Park boldly avows that he looks to the Methodists for support from the Congregational revolt. If we can as Methodists, without undue surrender of personal independence, freely harmonize, so as to present an undivided front, a great point will be gained for our evangelical faith. My earnest wish is, therefore, before you commit yourself, occupying your responsible official position, to decide opinions on certain points, to have you possess a full survey of the situation by a perusal of what has been said by Northern Methodism. Your review of Dr. Miley is the result, as you realize, of but a partial survey.

In regard to Pope I cheerfully agree, and affirm that he is much the superior of Watson in erudition, but decidedly his inferior in style and logical ability. When Watson argues from the text he does it with far more force and conclusiveness, I think, than Pope. The merit of quoting a text and holding that as a finality does not rate so high with me as with you. At this day, when Scripture itself is subjected to so much query, a logical power of uniting reason with Scripture, and so presenting a double force, is of the first importance to theologians. Even Christian thinkers are scarce contented with a *sic est scriptum*, which is to shut the mouth and brain too. The harmony of our faith with our intuitive reason and common sense must be made clear, or theology will tremble and totter. Indeed, it was this intuitive demand which our fathers made in the battle with Calvinism. It was the protest of our intuitive sense of right and justice uniting with Scripture that won us our victory.

I have not myself seen Dr. Steele's letter nor Pope's amendment, but the point was an apparent favoring of *post-mortem* probation, which Pope consented to omit.

I hope you will read Miley's article on Pope, and also my notice of Pope. My sermon on "Substitutional Atonement" I will loan you if I can find more than one copy. I propose before a great while to have it reprinted. If you have within reach my Commentary, I would be very glad if you will read my notes on Rom. v, 12, and Eph. ii, 3.

On the resurrection, also, I would like to have you read my entire notes on 1 Cor. xv. You will find me there, as I think, maintaining the Pauline ground against the false reasonings of modern scientists, sticking to the *sic est scriptum*, which Pope deserts, and showing its true reasonableness and consistency with science. I may add that we shall soon put to press a work which I think will be a standard on the resurrection, taking the high ground of the molecular identity of the dying and rising body. . . .

By the way, I am much pleased that my friend and contributor, Professor Worman, is to be one of your colleagues.

If you do not object, I would like to show your article to Dr. Miley, who, I doubt not, would like to correspond with you.

Fraternally and truly, D. D. Whedon.

Dr. Whedon seemed deeply enlisted in forming the doctrinal views of the young Southerner aright, and soon came another epistle.

Office of the *Methodist Quarterly Review*,
805 Broadway, N. Y., October 15, 1883.

My dear Professor: I have directed a copy of our October *Quarterly* to be mailed to you, and both you and Professor Tillett will confer upon me a favor by reading my synopsis notice of Dr. Prentiss (*Presbyterian Quarterly Review*) and also my book notices of Burwash and of Graham.* I would ask your special attention to page 761, my discussion of "temporal evils entailed upon us by Adam;" also pages 763, 4, my proof that "hereditary guilt" becomes so by personal appropriation; also pages 764, 5, the suggested solution of the problem of "infant non-probation." The first two of these three seem to me to be part and parcel of our authorized theology. The last of the three has no authority at all, and pretends only to propose a solution of the problem, and a filling up of a blank space in our theology by natural deduction from admitted premises.

I send also a copy of my sermon on "Substitutional Atonement" which I did not dare send by mail until I ascertained where another copy could be found. Please ask of Professor

* These book notices, with other productions of Dr. Whedon's pen, have been recently reprinted in two posthumous volumes, as follows: Sermon on Substitutional Atonement in *Essays, Reviews, and Discourses*, p. 197; notice of Dr. Prentiss in *Statements, Theological and Critical*, under heading "The Methodist Idea of Human Probation," p. 269; notice of Professor Burwash, same volume, under heading "The Relation of Children to Redemption," p. 309; notice of Mr. Graham on p. 241, under "Evil Entailed by Natural Consequence," and also under "Infant Non-Probation," p. 328.

Tillett to look it over. And I would be pleased to receive an expression of views from you both. The sermon must be carefully preserved and returned, as it is my only copy, and I shall probably have further use for it.

I may here note that Dr. Summers denies, in his notes on Romans, our personal guilt for Adam's sin, though I have nowhere seen any elaboration of the subject from his pen. Equally so do Dr. Bledsoe and Dr. Raymond.

Fraternally and truly, D. D. WHEDON.

I trust I may now be pardoned for the insertion of my reply to both the foregoing letters, to the preparation of which, I well remember, much time and study were given.

VANDERBILT UNIVERSITY,
Nashville, Tenn., October 18, 1883.

MY DEAR DR. WHEDON: I feel that I owe you an apology for my long delay in answering yours of September 6. I wished to consult and attentively consider all the literature to which you referred me, so that I might correct my views if mistaken, and put myself right in the article by which I shall come before your *Quarterly* public. I am further obliged by your favor of October 15, and must now undertake a reply to both communications.

1. I still abide by my conviction that the fundamental necessity for atonement takes its rise within the circle of the essential attributes of Deity. The demand for atonement springs out of the innermost recesses of the divine nature. The distinction between God considered as rector and in mere relationship, on the one hand, and God considered absolutely in his essential and eternal nature, on the other, is vital. No theory of atonement that is the mere sum of the governmental and moral theories is satisfactory. I cannot see my way to any departure from the three necessities as set forth in Dr. Summers's lucid definition.*

2. I fully agree with you touching the desirability of Methodist unity in the statement and elaboration of a consistent, Arminian, scriptural body of divinity. But I must confess that "the merit of quoting a text [and by grammatical and historical exegesis getting its precise contents] and holding that as a finality" does rank very high with me. The natural bent of my mind is speculative and metaphysical, and I am an instructor in the whole range of topics embraced in moral philosophy in the most general sense. But I am more of a philosophical than of a religious skeptic. A truth of revelation clearly ascertained by proper and undoubted exegetical methods is for me of infinitely more worth than any so-called truth of reason. At the same time I recognize the absolute certainty of a limited number of these truths of reason, and that no theory contradicting them can be true. But I think we should first examine the foundations of the truth which

* See *Methodist Quarterly Review* for April, 1884, p. 282, and Summers's *Systematic Theology*, vol. i, pp. 258, 259.

appears to us intuitive to see if we cannot bring reason into harmony with Scripture, rather than undertake to rationalize plain Scripture to bring it into harmony with so-called reason. The plain statement of Scripture must be maintained at all hazards, and *sic est scriptum* must be the end of controversy. You suggest that, at this day, when the Bible itself is subjected to such criticism, it is well to buttress the Scripture with reason. I accept, on general principles, but must assume, as between you and me, that we occupy common ground concerning the plenary inspiration of the Book. I apprehend, moreover, that both of us could stand on this principle: *Revelation may ascend above and stretch beyond, but must never contradict the intuitive reason.* The vulgar rationalist would deny both branches of this statement. We agree that reason can only pronounce negative judgments against truths that fall within its sphere and come in contact with its fundamental affirmations. But, religion being true upon its own proper and independent evidences, and the truths of intuition shining in their own light with self-evidencing power and brilliancy, such contradiction, in the nature of the case, we should both agree to be impossible. The whole difference between us, I think, would lie in this: upon the emergence of an apparent contradiction, your revision and reconstruction would be of the exegetics to harmonize Scripture with reason, while my first suspicion would be that I was mistaken about the assumed intuitive truth, and I should try to harmonize reason with Scripture. Upon the supposition of a flat and irreconcilable contradiction (which is, of course, pure supposition, since neither of us would agree that it could be realized in fact) your standpoint would lead you logically to accept reason and reject Scripture, while I should accept Scripture and reject reason.*

I have been a diligent student of the history of philosophy, and while I by no means occupy the stand-point of G. H. Lewes, I have been brought to regard very skeptically the dogmatic results that most of the philosophers offer us.

I carefully read your notice of Pope some weeks ago, and, so far as I now recall, there is nothing in it to which I materially object. Unfortunately, the *Quarterly* containing Dr. Miley's article has been lost from the library. If it is at hand, and it is not asking too much of you, I should appreciate you kindness in sending it to me.

I have carefully studied your notes on Rom. v, 12–21, and in general I do not think we differ widely. I cannot, however, accept your interpretation of the force of the aorist in verse 12. I think it here has its usual force, referring to a momentary occurrence in past time, as opposed to the imperfect, denoting continuous action in the past. Of course the momentary occurrence

* I am not sure that this last sentence was in my letter to Dr. Whedon. It is in both of the two draughts of the letter which I possess, but in one it is crossed out. Neither am I willing, at present, to be held rigidly responsible for it as an expression of my view.

was the sin and fall of Adam. The statement of verse 12 is the same as that of verse 18, "By the offense of one judgment came upon all men to condemnation," and of verse 19, "By one man's disobedience many were made sinners." It seems to me that it does not at all benefit Arminianism to attempt to break the force of these plain Scriptures.* But, lest you think me a Calvinist, let me hasten to explain. This sentence of Dr. Fisk's quoted by you [in the Commentary on Romans, p. 329] I accept and indorse heartily: "Hence, although, abstractly considered, this depravity is destructive to the possessors, yet, through the grace of the Gospel, *all are born free from condemnation.*" The first member of each of the verses, 18 and 19, is fully balanced and *reversed* by the second member. I appreciate just as clearly as any body possibly can, that to admit that infants are actually born into the world justly under condemnation, is to grant the foundation of the whole Calvinistic scheme. Granted natal desert of damnation, and there can be no rational objection to limited atonement, sovereign election of a few out of the reprobate mass, irresistible grace to effect the salvation of the elect few, and final perseverance to secure the eternal salvation of this elect few "to the praise of the glory of his grace." That you might see how unimpeachable my doctrine is at this point, I wish I could send you a series of articles which I wrote in the Nashville *Christian Advocate* some years ago, entitled "The Calvinistic Methodist Answered." A good doctor of our Church was pressing some of Mr. Wesley's statements in the work on "Original Sin" unduly, and I met him with Mr. Wesley's final abridgment of the ninth article of the Church of England, just as you use it in the *Quarterly.* But you sufficiently understand my position on this point.

On the other hand, we must not overlook the "solidarity of the species"—a phrase which I have heard Dr. Summers repeatedly employ in his lecture-room. Men are not created upon independent pedestals of individual being, as are the angels. I accept fully the following statement of Dr. Pope's in the article on "Methodist Doctrine" in Dr. Clark's *Wesley Memorial Volume*, pp. 177, 178:

"The sin of Adam was expiated as representing the sin of the race as such, or of human nature, or of mankind: *a realistic conception which was not borrowed from philosophic realism*, AND WHICH NO NOMINALISM CAN EVER REALLY DISLODGE FROM THE NEW TESTAMENT. 'Christ gave himself as the mediator of God and men, a ransom for all before any existed; and this oblation before the foundation of the world was to be testified in due time, that individual sinners might know themselves to be members of a race vicariously saved as such.' . . . The virtue of the great reconciliation abolished the sentence of death, in all its meaning, as resting upon the posterity of Adam. In this sense it was absolutely vicarious. The transaction in the mind and

* For a full discussion of this classical and decisive passage in Romans, see my addition to Summers's *Systematic Theology*, vol. ii, pp. 35–44.

purpose of the most Holy Trinity did not take our presence or concurrence, only our sin, into account. Therefore the Lamb slain before the foundation of the world was, as it respects the race of Adam, an absolutely vicarious sacrifice. The reconciliation of God to the world—the atonement proper—must be carried up to the awful sanctuary of the divine Trinitarian essence."

This I think to be the doctrine of Rom. v, 12–21. I therefore accept the doctrine of Article II of our Confession, "to reconcile his Father to us, and to be a sacrifice not only *for original guilt*, but also for actual sins of men;" and of Article XX, "The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both *original* and actual; and there is none other satisfaction for sin but that alone." The whole transaction is a conceptual sinfulness, existing only in the view of God, entirely removed by the conceptual atonement, made and accepted before an individual of the race existed. Moreover, I am prepared to admit, that had not the intervention of the Second Adam been foreseen, universally making and constituting righteous all who were made and constituted sinners, Adam would never have been permitted to propagate his species, and the race would have been cut off in its sinning head. But, you may say, Is not all this useless and childish, and does it not dangerously encroach upon the demands of "intuitive reason?" I answer, If St. Paul had omitted Rom. v, 12–21, from his writings, there would perhaps have been no necessity for the most daring speculative theologian to penetrate into these mysterious regions. But, since the apostle has written as he has, our theology must adequately interpret him, or else incur from the Calvinist the charge of Rationalism, Pelagianism, etc. I think my doctrine is a better fortification against Calvinism than yours. I fully accept what you say in commenting on Eph. ii, 3, where you refer to Fletcher in the middle paragraph of the second column on page 270. I think, indeed, that "beauty, truth, and reason are the outcome." . . . Upon the minor point of the interpretation of Rom. v, 13, 14, I am inclined to disagree with you, though I must admit I am far from confident. You say the apostle reasons: death, therefore sin, therefore law. He seems to me to reason: death, therefore sin; but evidently, says Paul, it is not the visitation of death on account of personal sin committed after the similitude of Adam's transgression, for before the law—when there is no law—personal sin is not imputed in the positive penalty of death; but, nevertheless, death reigned from Adam to Moses, therefore sin, therefore—not law, but—this universal death in the patriarchal age is *because sin entered into the world and* (shall I not add?) *passed upon all men by Adam.* That there are some grave difficulties brought in by other questions that at once suggest themselves, such as, Can there be no sin without positive law? I admit, but these difficulties are perhaps not insuperable, and, on the whole, this seems to me to be the apostle's reasoning.

On page 8 of "Substitutional Atonement" you say, "If the Christ, by suffering, furnished the requisites by which the sinner may be reformed and public right can be sustained, then we need no outpouring of personal wrath from the Father Almighty to solve the problem of his woes." If reformation of the sinner represents the "moral theory" and the sustaining of public right the "governmental theory," and the sum of these is your theory of atonement, of course I disagree, as indicated in the opening of this letter. On pages 6, 7, you say, "We shrink from the picture that is sometimes drawn with terrific distinctness, delineating the Father Almighty as hurling his thunders in blasting shocks upon the unprotected person of his shrinking and suffering Son." I, too, shrink from this picture. When the object of the wrath is men instead of their substitute, it is sometimes painted thus: justice and wrath are represented as the native, original, inherent, essential, and central elements of the divine nature seeking vengeance and sa iety upon the sinner; while love and mercy are represented as extraneous, and to some extent unwelcome, powers that interfere to prevent the immediate visitation of justice which God is longing to inflict. This I believe to be false and very different from the true doctrine. The Scripture never says God is justice, using the substantive, but it does say, more than once, God is love. The true representation, therefore, is that the original, inherent, central, essential, and inalienable propelling element in the divine nature is love longing to expend itself in floods of mercy upon the head of the sinner, but justice interferes to prevent this procedure. The whole picture, in either case, is to some extent figurative, but the latter is the true picture.

I mail with this my pamphlet, *Wandering Stars.* I call your attention specially to the two sections I have marked: the first as bearing on the subject under discussion, and the second as expressing my views on the freedom of the will. I think you would be pleased to see how my copy of your work on the Will has margins and fly-leaves covered with annotations. It has been a hand-book of constant reference with me for several years, and you certainly have few more ardent disciples or admirers in your general doctrine. . . . If you wish to do so, I shall not object to your sending my article to Dr. Miley. . . . If you think he would like to correspond with me, as you intimate in your letter of September 6, you might send him a brief synopsis of my views, or this letter. I should certainly be glad to enter into a frank and full expression of opinion with Dr. Miley.

I have one more point to add. In the first column of page 270 of Commentary on Ephesians, under 2 you say: "Between the infant descendant of fallen Adam and God there is a contrariety of moral nature, by which the former is irresponsibly, and in undeveloped condition, averse to the latter, and so displacent to him." And in the notice of Burwash you elaborate, saying: "As depraved there is a contrariety of character between

a holy God and the irresponsibly unholy infant being. There is a real . . . displacency of God toward him. . . . He is contrarious and naturally, but not judicially, offensive to God," etc.

There are several remarks I would make here, not dogmatically but tentatively:

1. Does not this doctrine offend as much against "intuitive reason" as the usual interpretation of Rom. v?

2. Does not the whole weight of the moral nature of God condemn that which is in its own nature, apart from its origin, offensive to the Deity? And can this be avoided by a distinction between natural and judicial condemnation?

3. Has not a speculative distinction been introduced here, which is wholly beyond the range of Scripture ideas and representations? I do not mean to suggest that it is anti-biblical, only unbiblical, since no proof-text can be found.

4. Is not Dr. Pope's doctrine preferable, since by the universal, absolute atonement we are relieved of all displacency and condemnation in God toward the infant and the entire race?

5. Finally, may it not be possible that by this natural condemnation you mean substantially what Pope and I understand Paul to mean by the language, "By the offense of one judgment came upon all men to condemnation," and, "By one man's disobedience many were made sinners?"

This letter is already too long for me to enter upon the doctrine of the resurrection. I can only say that I agree with your entire comment on 1 Cor. xv, with one exception. I doubt whether the *molecular* identity of the dying and rising body is essential to the idea of resurrection and continued bodily and personal identity. That the same matter should constitute part of two different organisms at the time of death seems to me not only probable but certain. The reasoning of the paragraph in the second column on page 127, that "law can secure that the same material shall never be organic in two bodies at death" is inconclusive. If you will pardon a literalism bordering on the horrible, it could be disproved by a man's planting corn in moldering human remains [say a battle-field], eating the crop, allowing digestion and assimilation, and then committing suicide.

Trusting that you will not be wearied with the excessive length of this letter, and hoping soon to hear from you, I remain,

Truly and fraternally, JNO. J. TIGERT.

As may well be supposed, the doctor speedily sent an incisive answer to this epistle, which may be transcribed without further introduction.

Office of the *Methodist Quarterly Review*,
805 Broadway, N. Y., November 8, 1883.

MY DEAR PROFESSOR: Am obliged to you for your frank letter. You do not, of course, understand that it is my purpose to convert or proselyte you to my views. The positions of us both

are firmly taken. We differ widely, and I doubt not permanently. My only wish was to bring before your view things that had been said hereabouts, so that if they at all should modify your views a unity might be obtained.

Your assignment of our relative positions in the interpretation of Scripture I cannot accept. You make me bind Scripture to external considerations, while you bind all to Scripture. I have no doubt we use the same methods. Pope reasons apart from and against Scripture as much as Watson does. I would like to see you interpret the first chapter of Genesis without seeking to adjust the language to the claims of science. And the implication that I attempt to "break the force" of Paul's aorist is, I think, very mistaken. I believe, in accordance with the parallel passages of his aorists, quoted by me, that I give his true and certain meaning. It is not so much a question of grammar as rhetoric. Paul, as I show in the parallel instances, takes his conceptual stand-point at the close of the whole process, and so in the true aoristic sense tells what took place in the process. I hope to show this more fully in my January *Quarterly*.

The quotation you give from Pope I will soon examine in the book. At present I do not understand it. I should suppose it to be written by an extreme Universalist. It seems to affirm that the whole race with all its sins is atoned for, and all men have to do is to "know" it. This was in Scotland called the Rowe heresy, the author of which taught that all men are saved, and conversion consists in finding it out.

If I understand you, however, you make the condemnation and salvation of Rom. v, 18, 19, ideally strike against each other in the air, and leave the human being untouched. If that is what Pope means by "realism," you are right in thinking I call it "childish." To say that God holds the innocent guilty and *really* punishes him for it is a *realistic* moral lie. To say that he does so *idealistically* is an *idealistic* lie. And as there can be no pardon where there is nothing to pardon, so both sides of the antithesis come to nothing.

To my doctrine that the Divine Mind holds an evil non-free agent displacent, but not responsible or justly punishable, you reply that it offends against intuitive reason, is a speculative thought. It is neither. It is just what you and I feel toward an evil but necessitated agent. We feel that he is bad, morally bad, but not responsibly or punishably so. And just so in truth and justice must "the whole weight of God" fall—just because it is right. Cheerfully I admit that Dr. Bledsoe holds otherwise, and say so in my book on the Will, page 389. Bledsoe's maxim was, *There can be no created holiness or unholiness.* My maxim is, *There can be created holiness and unholiness, but there can be no created or necessitated good or evil desert.* And that I show fully in two chapters, pages 375–396. Especially do I illustrate the case of Adam on pages 389, 390. And I then proceed to refute Edwards with my maxim, as cannot be done with Dr. Bledsoe's. My

maxim and doctrine on this point are the very spinal marrow of our Arminian argument against unconditional reprobation. It is assumed and constantly affirmed by Wesley and Fletcher, by Watson and Fisk, and I doubt not by Professor Tigert, only he has forgotten it just now. Specially notice my "automatic fiend" on page 383. Not long since I quoted in the *Quarterly* a similar passage from Fisk, and can do it again.

Finally, I am obliged to you and some other friends for stating your objections. I intend to take up that part of the subject in the form of a review (book-notice) of Burnet on the Ninth Article. On the resurrection, Pope deserts Scripture and takes to a false philosophy, and I am afraid that is just what you are doing, contrary to your own supposition.

Truly, D. D. Whedon.

Accordingly, in the January *Quarterly* (1884), "in the form of a review of Burnet," the editor fully stated his position. A single paragraph may be reproduced here:

That between the divine "love and acceptation" of justified man and the "wrath and damnation" of a freely sinning unholy being there is a "mean," namely, the divine unjudicial displacency toward an evil, unfree agent, we maintained in our last *Quarterly*. Two learned friends, the one in the North and the other in the South, have written us objections to the reality of this intermediate. As it happens, both these respected correspondents express a high valuation of our work on the Will, a work which, for some twenty years, has been recommended to be read in our Course of Study. Our two friends, nevertheless, seem totally unaware that whole chapters of that volume are expended in elucidating that *intermediate*. In our two chapters entitled "Distinction between Automatic Excellence and Moral Desert," and "Created Moral Desert Impossible," (pp. 375–396), we have discussed this subject with a fullness and, as we think, with a demonstrative conclusiveness which admits of no valid reply, and which ought to have expelled the fatalistic monster of "hereditary guilt" from our theology. It was a full decade since we had read these two chapters; but we see nothing, save some little stiffnesses, occasionally, of expression, in which we could now improve them. To save the trouble of our readers in referring to the volume, and ourself from rewriting, we here quote a few passages, at the same time asking our friends who are disposed to differ from our view to fully read both chapters.

Later in November came the last letter of importance which I received from Dr. Whedon. With it I conclude the correspondence.

New York, November 15, 1883.

My dear Professor: I put your article in Dr. Miley's hands, who I trust will correspond with you, and I hope you may so

mutually explain as to agree. Yet I will publish your article as you wish, so far as your argument is concerned, but prefer to omit the adulation upon Dr. Pope's imaginary ultra-scripturalism.* It is not likely that I shall publish a reply from Dr. M. in the *Quarterly*, nor will I directly reply to your article. But under guise of a book-notice of some work I shall in three or four pages attempt to show that absolute justice is not done when an innocent victim is executed for the really guilty. When one plumes himself as loftily exalting the divine personal righteousness in exacting such an execution he undoes his own work by being obliged to lower the ideal of pure justice, and so lower his exaltation of the divine attribute. Nothing is thereby gained. An absolute justice by compromise is all, and that is purely governmental. Please, therefore, return my sermon, as you know it is my only copy.

Fraternally and truly, D. D. WHEDON.

And with this clear bugle-blast from the lips of a watchman who never gave an uncertain sound the correspondence closed. It will be seen that Dr. Whedon took occasion to condense in a few sentences his final exposition of many important points of doctrine of which he had been the life-long champion. As these letters, every way so characteristic and so intrinsically important, were written so near the close of his life, it seemed to me desirable and right that they should be given to the public. Accordingly I have taken this medium of doing so.

Jno. J. Tigert.

ART. VII.—THE BODY SOWN—THE BODY RAISED.

OF what body does St. Paul, in 1 Cor. xv, 42–54, affirm a sowing? What is the relation of the body sown to the body raised?

I. In the New Testament are three radically different words translated "body;" namely, χρως (Acts xix, 12), meaning *the surface, body, skin*, in the New Testament *body;* πτῶμα (Rev. xi, 8, 9, Matt. xxiv, 28, Mark vi, 9), translated *body, carcass, corpse;* and σῶμα, *organism. organized body*, including what is

* The copy was not sent me with the proof; so far as I could determine, however, Dr. Whedon omitted nothing. It will be seen that the article "The Methodist Doctrine of Atonement," printed in the *Review* for April, 1884, is unequivocal in its praise and indorsement of Pope. The goodness of the editorial heart overcame all scruples at the last moment.

essential to the identity and growth of the body through all its changes. Out of the one hundred and forty-four times that σῶμα is used in the New Testament it applies a few times only (1) to the body of John the Baptizer, recently dead; (2) to the uncorrupted body of Jesus; (3) more accurately to designate the essential body of the living; (4) to denote the Church of which Christ is the Head; and (5) the subtle organism of which St. Paul affirms a sowing and a resurrection to spirituality. The idea of organism is the essential one. For this reason he here uses this word rather than either of the others.

II. In further defining *what* body is sown, both the Authorized Version and the Revised say, "It is sown a natural body." There are four radically different words translated "*natural:*" 1) Ψυσικός, from φῦσις, *nature.* The suffix κος, has the force of *al* in English, *like, similar;* thus, φυσικος, *physical, natural.* It is so used in Rom. i, 26, 27, 2 Peter ii, 12. 2) Γενεσίς (James i, 23, iii, 6, Matt. i, 1) is used by St. James to designate the birth, or family, or generated face. 3) The words κατὰ φυσίν, *according to nature, natural,* as in Rom. xi, 21, 24. 4) Ψυχῖκος (from ψυχῆ, *life, soul*), *psychical, soulical,* as in 1 Cor. ii, 14. The apostle uses in his discussion this last word to answer the question, "With what body do they come?" The body sown, as the basis of the body raised, is said to be the *psychical* organism. The physical and genetical body is, indeed, sown in death, but of that he does not write, because "flesh and blood do not inherit the kingdom of God," neither are they the basis of the spiritual body. Dr. Lionel Beals says that a very small part of the human body in health is alive and essential to its identity at any one time.

III. The body raised is somehow organically related to the body sown. The verb σπείρεται is impersonal, and the pronoun "it" is implied, and refers to τὸ νεκρὸν, *the dead,* here used either as an adjective with σῶμα understood, or as a noun. The dead is sown a psychical body enswathed in and organically connected with the physical, corruptible, weak, and mortal body. The relation of the body sown to the body raised is somewhat and somehow comparable to that of "bare grain" sown and the God-given body raised. The vital principle is perpetuated. A further illustration, with a difference, is given in the several "kinds" of flesh—the flesh of birds, of beasts, of fishes, and of

men. The distinction is real, and is more positively set forth in the Hebrew and in the Septuagint (Gen. i, 20, 21, 24, 25) than it is by St. Paul. The first three kinds of animals were created mediately—the *waters* bringing them forth, and the *earth* bringing forth beasts and cattle after their kind. They were "formed out of the ground." God formed man quite differently—his body immediately and at once "of the *dust* of the ground (Gen. ii, 7); and then God breathed into the body "the breath of lives"—animal life (βιὸς), soul-life (ψυχῆ), intellectual life, ζῶη. The ζῶη, sanctified by the Holy Ghost, becomes πνευμᾶτικη ζῶη, spiritual life. The "kind of the flesh of men" which differentiates it is this psychical organism.

The resurrection is not a vegetation, but it is the ανάστᾶσις or the εγειρῶν of the soulical body "changed" into the spiritual body. "We shall all be changed, for this mortal must put on immortality." Further, "All who are in their graves (μνημειοις) shall hear his voice, and shall come forth." John v, 28. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John xii, 24. St. Paul wrote (Rom. viii, 23) of "the redemption of our body" (σώματος), and in Phil. iii, 21, he says, "Who shall fashion anew the body (σῶμα) of our humiliation, that it may be conformed to the body of his glory."

It is seen from these statements that St. Paul, in 1 Cor. xv, limits himself to the soulical body sown as the basis of the spiritual body to be raised. It excludes the notion of a spiritual body evolved at death; of the resurrection of the gross and material body; and that of the coming up of the soul from hades, with no reference to the body sown. Both the uncorrupted body of Christ was spiritualized after his resurrection, and the bodies of those who "remain" and "shall not sleep" shall be changed. The psychical organism shall be raised a spiritual organism. If the psychical body is that in which the soul (*psyche*) lives and acts, how does it differ from the spiritual body? The spirit, as also the soul, lives and acts in the physical body. No: "There is a psychical body, and there is a spiritual body." The one is sown, the other is the body raised.

Bostwick Hawley.

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

THE cherubim of the Old Testament, so far as described, are unlike any living creatures in zoology, unlike human beings, unlike angels. Quite fully disclosed in Ezekiel, they appear to be composite figures, resembling the winged bulls of Assyria, the griffins of Greece, the sphinxes and winged lions of Babylon, or more nearly the asps, eagles, and angelic forms of Egyptian sculpture. Is it at all probable that they were any thing more than symbolical figures? To suppose that they were personal beings is to suppose the existence of creatures more animal in characteristics than any other animal, more repulsive in form than any other creature, and entirely outside the circle of intelligences or personalities known to man. The chief defense of faith in their personality is founded in their alleged appearance immediately after the expulsion of Adam from paradise as the guardians of its gates; but these, if beings at all, were probably angelic. The Mosaic cherubim were golden images over the mercy-seat; Ezekiel's cherubim were the creatures of a vision, and therefore no more real than the *nondescript* animals of Daniel's visions; Solomon's cherubim were decorated figures on the walls, curtains, and doors of the temple. In no instance does a cherub appear as a personal being, with voice, message, sympathies, or any exhibition of personality. The cherubim of Eden do nothing; it is the sword of fire that swiftly turns in protection of paradise. God's riding upon a cherub (2 Sam. xxii, 11) indicates an inanimate vehicle, as a cloud, for in immediate connection "he was seen upon the wings of the wind." The king of Tyrus (Ezek. xxviii, 14) is spoken of as an "anointed cherub," implying strength, riches, greatness, so reminding us of the golden cherubim of the ark. Keil and Hengstenberg reject them as existent beings or personalities. We reject them as monsters of the imagination, the insubstantial products of visions, and to be dismissed both from theology and thought as representatives of beauty, manliness, perfection, or of any phase or form of personal manifestation. Josephus held that the cherubim could not be described or understood; we hold that they cannot be defined either in terms of Scripture, or zoology, or humanity, or angelhood, or of all together. They belong not to any order of intelligences, but to the iconographic department of ecclesiastical archæology. As symbolic figures they were not without functions, and were useful. Layard believes that the sculptured figures of Nineveh suggested Ezekiel's cherubim; possibly Egypt suggested Moses's cherubim. Perhaps the full-formed cherub of the prophet was significant of four ideas—man of spirituality, the ox of the uniformity of God's natural laws, the lion of omnipotence, the eagle of

omniscience. So Dr. James Strong interprets it. Whatever the interpretation, it should be held as the deciphering of a figure, and not the key to any conceivable personality.

The advocates of Spiritualism will probably proclaim the accession of Tennyson to their ranks, since he has written a letter in which he avers that from boyhood he has been subject to a "walking trance," during which his individuality seemed to dissolve and fade away into boundless being. This is not Spiritualism, nor any thing kindred to it, but a Paul-like experience of apparent temporary absence from the body, or that ecstatic state attributed to seers and prophets, in which they clearly foresaw the truths they would afterward report. The physiological aspects of the case we refer to physiologists; but the pyschological experience he describes, and affirms frequently to have had, is a proof of that poetic afflatus that links him with the immortal poets among men. He is not even on the border of the territory of Spiritualism. During the trance no feature of necromancy, no communication with the dead, no witchcraft, no apparitions, no scenic displays of eternal shadows, no miraculous endowments, no power to move tables, none of the haberdashery of those who pose as mediums between the living and the dead appears, or is claimed to be associated with it. Queen Victoria was once incorrectly reported as having espoused Spiritualism; Huxley, because he attended a *séance* for scientific investigation, was also chronicled as a proselyte; the Hon. Benjamin Wade, of Ohio, was speciously enrolled on their list; and the *Encyclopædia Britannica* deludes its readers with the statement that the Spiritualists number several millions in the United States. This is calumny added to falsehood, for the American people have no intention of adopting a religion whose schedule consists of thumb-raps, wax hands, flesh-and-blood spirits, millinery automatons, dark-lantern cabinets, and all the doctrines of a modified *sansculottism*. The poet-laureate of England is not a Spiritualist; he is a poet, exalted at times into transcendental states, with spiritual insight quickened into an intense superconscious reality, and his being lost in the infinitude of the eternal.

The attempt of the Newer Criticism to prove that the Bible, considered as to its original documents, is not wholly of Jewish origin, but that its Gentile sources are abundant and historically traceable, is a strategic change of position full of peril to the doctrine of inspiration. The Elohistic and Jehovistic accounts of creation are credited to the deciphered testimony of the Chaldean bricks; the tabernacle and the temple borrowed their models from Egypt; Isaiah's Messianic songs were imported from Babylon; Daniel's images were duplicates of heathen idols; the Apostle John extracted his terminology from Philo; the Epistle to the Hebrews was written by an Alexandrian, perhaps a Hellenistic, proselyte; and Jesus appropriated incarnation and regeneration from India. The

Rev. R. Heber Newton, skirmishing among the Eastern mystics, discovers in their teachings all the categories or symbols of Christian experience, for they represent baptism, temptation, passion, burial, resurrection, and ascension as the successive stages of unfolding life. In this inquisitive, inductive, and deductive way the critics conclude that the Bible is a conglomerate, not of Jewish traditions alone, but of Gentile contributions of architecture, ritualism, history, dreams, and religious systems. If it should be established that many of the writers of the sacred books obtained their histories, institutions, and religious dogmas from Gentile sources it would not necessarily invalidate the books, impeach the writers, or estrange the Church from them, but it would seem to destroy their inspiration by destroying their Jewish texture and character. As yet no evidence appears that a Gentile wrote a line of it, or that Gentile influence in its composition was felt except as it was a part of the divine plan of revelation. Babylon, Persia, Egypt, Edom, Greece, and Philistia did not produce the Bible, either by suggestion, history, or plagiarism. The Jewish race, under the inspiration of the Almighty, must be allowed complete authorship of the sacred canon.

The recognition of American authors by the London Society of Authors registers an advance in foreign appreciation of American genius and scholarship. At a banquet given by the society, Mr. James R. Lowell, as the representative intellect, was pleasantly lionized by the literary magnates present, Lord Tennyson extending his greetings, and George Meredith, Walter Besant, Edmund Gosse, Mr. Yates, Mr. Collins, and others felicitating him on the development of American *belles-lettres*. Not long afterward, however, Mr. Gosse intimated in the *Forum* that America, with the possible exception of Poe, has not produced a genuine poet, with which Englishmen generally coincide. For an inexplicable reason our living poets are studiously excluded from his list. To this impeachment of America a retort or two may not be out of place. Excluding the dead from the thought, it may be asked, Has England a poet? Tennyson is in his dotage; Robert Browning is an unread line-writer; and as for all others, they are mere poetasters not worthy of mention. England's poets are dead; America's poets are alive, some full-grown, others in embryo, with a few in our necrology. The *Saturday Review* admits that England is not likely to have another great poet for a century. America is not anticipating such a "famine of intelligence" as will result in the decline of poetry, philosophy, literature, and religion. In the poetic line we may expect to rival "The Leech-Gatherer," "La Belle Dame Sans Merci," the "Faery Queen," "Philip Van Artevelde," "Tartarus," "Ode on St. Cecilia's Day," and the "Death of Artemidora." Mr. Gosse, unpoetical in nature, prosaic even to stupidity, is not a competent critic of American poetry, and is without foresight as to its probable evolution into something like the poetic greatness of the Elizabethan age. The cynicism of the English critic is too apparent to justify remark.

Hebrews xii, 14: "Follow after peace with all men, and the sanctification without which no man shall see the Lord" (Revised Version). "Sanctification" is not quite the equal of "holiness," which is the word in the Authorized Version. "Consecration" is perhaps the real meaning of the writer. The Christian is to be set apart or devoted to the highest use. Accepting "holiness," however, as the legitimate word, our remark concerns the verb διωκετε, which means to pursue, seek after, *continually advance*, and *come to an issue*. Two ideas confront us: If holiness be the object to be sought there may be continual advance toward it, a following after it, or a catching up with it, a making it an issue and finding it. The difference between holiness sought and holiness found, either of which will admit the subject into heaven, is here clearly expressed. Holiness may be the "issue," but it is not the sole condition of seeing the Lord. Follow after holiness, for without following, without seeking, without continually advancing toward it, final fellowship with God will be impossible. Holiness is relative, and as a human experience is a diminished quantity. No one may claim absolute holiness, but one may advance, and will ever advance in that direction. It is the advancing, the pursuing, not the absolute possessing, that is the criterion of moral success. One may be next-door to holiness, and stopping or ceasing to advance or follow after will be lost; but one unmeasured distances from it and advancing toward it, however feebly, or as with paralytic step, will be saved. The pursuit of holiness, not its absolute realization, is the passport into the eternal kingdom. If this exegesis be correct many will be saved whom the rigid sectarian would assign to perdition. Many heathen following the flickering light of reason and nature will go in before the citizens of Capernaum; and many sincere souls in Christian lands, not explicit in religious profession, will ride in chariots of gold into the celestial city, saved because they sought the highest end, though they did not find it. In short, a standard of absolute holiness will shut the gate to the whole earth. We are pursuers of the end, and as such will we be made welcome into the banqueting house of the Lord.

Count Tolstoï, the famed Russian author, is arresting the world's attention not only to himself, but to the inherent evil of the social structure and the remedy he is bold enough to propose for its relief and improvement, in books born of bitter experience and great travail of soul. After multiplied observations among the poor in Moscow, he concluded that society as constituted fosters gregarious poverty, the evils of crime and licentiousness, and a phase of inhumanity that forbids national progress and individual happiness. In describing the city's framework he is unique, artistic, pathetic, and never-ceasing, and so is instructive as to the actual birth-throes of human society. In sympathizing with the poor the multitudes are with him; the wealthy, too, are not without pity as they read after him; but when he suggests the *destruction* of society as the only cure for its wrongs he is vagarious, a foe to human interests, and cannot expect a large following. In conceiving a remedy for man-

kind's woes, he is at the lowest end of a logical refrain. If poverty is an evil, why does he propose the destruction of wealth? If ignorance is a misfortune, why does he renounce culture? If misgovernment is tyranny, why does he oppose good government? If Jesus's ethical and social teachings should be obeyed, why does he array himself against the Church? In short, while poverty, degradation, ignorance, crime, and irreligion shocked his sympathetic nature into active manifestations of regard and benevolence, he proposes to subvert their opposites, wealth, culture, refinement, art, and religion, as though they also partook of the common infamy. Eschewing the opposite as a remedy, he advocates *toil in poverty*, the very thing he deplored in the masses of Moscow, as the redemptive agency in the world, and that which Jesus continually prescribed. In the philosophical sense, Tolstoï refutes himself; in the sociological sense, he is nihilistic beyond endurance, and in the religious sense he is without religion, and has seen Jesus, if at all, through the poorest of telescopes. Verily, Tolstoï's proposition is that of a fanatic, and if it were not cruel we would write him a maniac.

Canon Knox-Little, the distinguished visitor from England, lately preached perhaps not unpalatable yet certainly strange and electric truths to the Protestant Episcopal Church in New York. Earnestly though undemonstrably anxious for the success of the Gospel in the city, it suddenly dawned upon that denomination that it was not satisfactorily effectual in parochial mission work, and that, notwithstanding its heritage of wealth and ancestry, it is constitutionally unfitted for this phase of Christian aggression. The discovery was as painful as it seemed to be remediless.

Other denominations, notably the Methodists and Baptists, are missionary in function, and seek the multitudes to save them. Within their circles poverty is not a badge of dishonor, labor is not a sign of low-caste life, and sin forsaken makes not against the standing of the subject. The high-born Episcopalian is of a different temper, and taking refuge within *the* Church, stands apart from every system of evangelization that disturbs his inertia or requires his personal co-operation. Meanwhile sin abounds, and other Churches are active against it. The wise-minded Canon took in the situation, and administered, if not rebukeful, certainly cautionary and cohortative suggestions touching an aggressive campaign for reform and religion which will not soon be forgotten. In the presence of hundreds of people he assured them that their stately services, with sacraments, prayer-books, choirs, and robes, were inadequate to mission work, and that revival tactics, if not Salvation Army methods, must be employed if sinners are saved. He urged them not to be afraid of excitement, and not to be influenced by the error that the results of such excitement would not remain, for he insisted that too many were saved in this way to discount the method. With the English Canon we recommend Methodist methods to the consideration of a Church whose weaknesses are inherited puerilities, unnecessary robes, and a stiff aristocratic ecclesiasticism.

CURRENT DISCUSSIONS.

THE ETHICS OF THE OLD TESTAMENT.

Both the uniqueness and originality of the ethical system of the strictly biblical period grow upon us as it is made the subject of private meditation, as it was with David, and as it is brought into comparison with the legal codes of contemporaneous or other nations. In a short time it impresses us that in no sense or to any degree was it a borrowed system, or suggested by the legislation of surrounding tribes or countries. It stands alone as being different from the jurisprudence of the world. Moreover, the student is also impressed that, because of certain peculiarities that were not the outgrowth of environment, or of consciously felt necessities, and because of the marked religious trend of the system, it was in origin less human, and had in view fewer purely human ends than any other system that history has preserved for us. Its uniqueness, indeed, consisted not so much in its details, which were burdensomely minute, as in the moral impact and tendency of its constitution. Other peoples, under the influence of their religions, obeyed a certain moral impulse, and had respect unto a prevailing ethical idea; but the ethical expression of their convictions of right and wrong in statutory law was feeble, without propelling enthusiasm, and was wanting in that religious spirit that distinguished the economy of the Jews. As the bevel was the masonic Jewish mark in architecture, so religion was the divine Jewish mark in law.

Strikingly prominent in the Mosaic system are two integers by which it is segregated from all others, and which do not appear, symbolically, remotely, or in any way, in any other national jurisprudence. One of these is the theistic spirit that pervades the whole, as though the law, posing as a school-master in those days, would educate the people in the thought of Jehovah as the Ruler of the worlds and the Father of men. This species of education was a necessity of the times and of the Jewish people, for God was unknown among the Gentiles, and was but dimly apprehended by those to whom he was gradually revealing himself. The great thought of God seems to have been to make himself known, but the idolater did not hear his footsteps or see his face in the operations of nature, and the Israelites did not correctly interpret the epiphanies with which they in their long history were favored. Hence the manifestation of God in law given to men was a divine procedure, and it largely accounts for the system as a whole. It accounts for laws prohibitory and mandatory; for penalties singularly severe; for conceptions and lessons of right and wrong new to the philosophies of men; and for the intrusion of the theocratic idea in all their institutions, customs, governments, and history. No other national code makes prominent, even by influence, the theistic doctrine or purpose. The function of law is not held to be religious, nor in decisive terms to be moral, but as a civil instrument or criterion for the regulation of the civil or external life. The Hebrew system, according to its classification, regarded the civil function of law as elementary,

as lowest in the scale, the moral function being next in order, and the religious function the highest, the most permanent, and its greatest and most significant peculiarity.

In this connection the second integer, which is purely typical or prophetical, should have consideration. In no system of law, either defunct or in operation, is the prophetical factor to be found, except in the Jewish system; that is, no law, civil or religious, pointed with unerring exactness to the future as respects its events, its heroes, or the course of national development. It is not the mission of law, abstractly considered, to have reference to future personages, epochs, or movements—its business is with the present hour; but if in any event it should have a prospective element, it would be limited in its provisions to the civil doings of the individual or nation; in other words, national law as understood has reference to present conduct, and only remotely to future action. Here is the dividing line between national systems and the economy of the Old Testament. The latter, in its ecclesiastical or ceremonial aspects, was strictly prophetical of things to come, of changes in the affairs of the Jewish people, of the circumstances of the advent of the Messiah, of his offices as priest, prophet, and king, of his atonement and the special doctrines of his kingdom, and of all that belongs to the character and function of the only begotten Saviour of men. The Levitical system of the Pentateuch, in its symbolizations, is as prophetic of all the foregoing as the documents of Isaiah and Daniel. As the law was theistic in educational influence, so it was typical in its significance of the chief purposes of the advent of Jesus Christ. Of no law, or system of laws, can these features be predicated except of that system which breathes in the pages of the Old Testament.

If this representation of the old and truly biblical system be correct, then it must follow that whenever these two purposes of the law shall be fulfilled it must cease to be operative, unless it shall receive a new commission, or be perpetuated for other reasons than those that governed in its introduction. Whenever the theistic idea shall be fully recognized in the world, and whenever the antitypes of the law find their true and final type, the old law, by its own terms, must subside, or declare that it has new business on hand. However magnificent, therefore, the old law—whatever educational work it accomplished—and granting that its prophetical mission was never rivaled—we must write that it decomposed for the want of another issue, and in the presence of a higher and more permanent system of law. Hence, much in the Old Testament is not now in vogue; that which was once law is law no longer; the examples, the precedents, the magistracies, the institutions and customs, having accomplished their purpose, have withered away.

From this it would follow that a mistake is made in relying with an all-embracing faith upon the promises, laws, and teachings of the Old Testament, or in looking to it as a guide in morals or an inspiration in religion. The Old Testament is the history of one people, or the appearance of the kingdom of God among one people for a specific purpose, which, being fulfilled, disqualifies the Book as a mentor in morals or

religion. The New Testament is addressed to all nations; and, containing laws, principles, examples, and a religious system, with a function as broad as humanity, it is to be consulted, obeyed, and venerated always and every-where by all the children of men.

Clearly to apprehend the process of decomposition of the ethical system of the Old Testament, and also to recognize it as a preparation for something better in the way of law, it will be necessary to define the system in its fundamental characteristics and developments. Nor is this a difficult task. Portions of it are scattered through Exodus, Leviticus, and Numbers; but the Deuteronomist has almost codified it, so that its sources are easily accessible. Following our own bent to classify, we first discover what may be called the *civil law*, which, serious in tone, is somewhat minute in requirement but inelastic in application. It was adapted to the people in their migratory and undeveloped state, and was therefore unsuited to a later age, though some of its provisions were maintained in the days of royalty, and could not be of use in our civilization. The release of debt at the end of seven years; the prohibition of interest from Israelites; the iniquitous divorce law, and the repulsive levirate law; the privilege to hate an enemy; the power of the father over the son's life; the right to hold foreigners as slaves; the infliction of death for harlotry before marriage, and laws in behalf of the poor, are tokens of the spirit, if not of the structure, of Jewish society considered merely from the stand-point of its civil regulations. If the civil law were intended to suggest the idea of government and the supremacy of divine authority to the untutored Jew, it certainly is not now obligatory upon the race, or even the Jew, its purpose having been "fulfilled."

Closely interwoven with the civil, and only distinguished from it because the law itself makes the distinction, is the more complex and emphatic *criminal law*, which, as an expression of aversion to crime, is definite because it is terrific, and pedagogic because it is complete. Its moral distinctions are clear and cold, its penalties seem barbarous, and its spirit is that of inexorable justice without a shadow of mercy. For such crimes as idolatry, witchcraft, disobedience to parents, cursing or smiting of parents, murder, death by one's neglect, blasphemy, false prophecy, sabbath-breaking, adultery, and kidnapping, the penalty was death, usually by stoning, but sometimes by burning. For assault and battery, and bearing false witness, the *lex talionis*, or collection of damages, followed. Theft was punished by a double or fourfold restitution; unlawful marriage by death or childlessness; and minor offenses by forty stripes. Suppose the object of the criminal jurisprudence of the Mosaic economy to be theocratic, as it was undoubtedly, it is self-evident that the Gentiles never were and are not now, nor are the Jews of to-day, under that code and to be judged in the great assize by conformity or non-conformity to it.

As belonging to this general scheme of law, the provisions for the exercise of executive authority, or the judicial department, may be mentioned, though there is little that is peculiar to it. Throughout the entire history of the Jews the thought of civil government, as separate in itself,

and without a religious function, occupied a subsidiary position, and exercised a feeble influence over them. The priest was the magistrate and the magistrate was the priest. In the advance of the nation from the simple form of government, judges, local sanhedrins, and finally kings, with power to levy a tax of one-tenth, compel military service, and declare war, truly a type of monarchism, appear, eclipsing the priestly prerogative and harmonizing the form of rulership with that of other nations. While this stray from the intended type of government was attended with temporary splendor and final catastrophe, the civil power, whether centered in a judge or king, was under limitation, and was symbolical, because thus restricted, of that higher government, or the theocracy, instituted in the beginning. In substance as well as form this judicial or executive type of government to some extent abides on the earth, but without divine recommendation, and with no obligatory or coercive rights upon the nations.

Glancing over this schedule of the civil functions of the Mosaic economy, we see that they were temporary, adapted to one people, and had an educational end in view, and therefore that not a single law of that system is in operation or rests with any force upon any people.

Over the ceremonial system of the Jews, which was distinctively religious, and, therefore, of higher import than the preceding, a sacred pause is required. We obtain a sufficient idea of it by merely recalling its classified burnt-offerings, meat-offerings, peace-offerings, and sin-offering, and also the sacrifices at the consecration of priests and on the great day of atonement. The spirit of the system was sacrificial, typifying (Heb. x, 1) the complete future sacrifice of the Lord Jesus Christ. Whether the Israelites themselves distinguished between the sacrifices actually made and that to which they pointed is immaterial to us; we see that such was its meaning, and its value must be estimated by that meaning. It was without doubt the typical sacrificial idea in the old economy that engaged the meditation of David and rendered the law in his sight beautiful, and superior to every other legal instrument with which he was acquainted. It is this idea that is instructive to the modern Christian, for without it the ceremonial system would be repugnant, and even seem barbarous. But is it not conclusive that so soon as the typical purpose was "fulfilled" by Christ in his death it, too, passed away, and lost its authority both over the Jew and Gentile?

Up to this point, then, according to our tracing, the biblical system of law has had fulfillment, and is no longer to be obeyed by any portion of mankind. What, then, is left of that fabric of skill and wisdom? The answer is, The Moral Law. But by what stratagem or device did it escape the fate of decomposition or fulfillment? We frankly write, that if its function were wholly that of the civil or ceremonial law it too must relapse into degeneration, and its authority must be rejected. If its only design were educational, or the propagation of religious ideas, an argument for its perpetuity would be difficult to establish; but it is at these cross-roads in history that law comes forth with another mission, and is to be

viewed as a regulator rather than an educator. As the "ten words" were more than disciplinary in settling moral distinctions, and were not prophetical in any sense, they were not fulfilled by Christ, and without re-enactment might possibly continue in force. It is significant, however of the place of the decalogue in religion that, excepting the fourth commandment, the whole was re-enacted by the Master, and is, therefore, obligatory upon mankind. Kitto, however, holds that the moral law suffered in the general decay, and is not of perpetual obligation. Jeremiah (xxxi, 31–34) has been interpreted to mean that the law written on the heart by the Spirit supersedes the law on stones; and Paul (2 Cor. iii, 3–12) also seems to reject the present authority of the "ministration of death." When the apostle also teaches that the law was a school-master to bring the world to Christ, it is argued, that having accomplished its task, its mission was ended; and that inasmuch (Gal. iv, 5) as the believer is "redeemed from under the law" he is no longer in bondage to it; and it is without binding authority over him. Such antinomianism is certainly foreign to the intent of the Pauline system, which, in its largest view, is eulogistic of the moral law, pronouncing it holy, just, and good, and yet without redemptive power. It is this law, the law of holiness, justice, and goodness, that remains, because it is such in itself, and because of re-enactment by the Saviour. Of that colossal system of jurisprudence, ever burdensome to the ancient people, none of it is of authority, or incumbent on Jew or Gentile, except the restored law given at Sinai and those fundamental moral distinctions that obviously characterized the system as a whole. As to the Sabbath, it was enjoined by the Master, though not any longer as a Jewish institution. In this survey and analysis we have seen what the ethical system of Israel was, how much of it through processes of decomposition and fulfillment have disappeared, and what remains in authority over mankind. Yet there is a "more excellent way" than by the restored ethics of the tables of stone.

THE RIGHTS OF THE THINKER.

It must not be hastily assumed that, as other men, the thinker is in possession of certain inalienable rights that he may defend in courts of justice, at the bar of his peers, or in the high forum of public opinion. He who attempts to define such rights, or emphasize the right to rights, will confront not a few perplexing problems, and he may be driven to suspect that his intellectual friend whom he would serve has no rights at all, except those granted by courtesy or conferred by statutory law. Enlightened by historic precedent, we may seriously doubt if the thinker has even the right to think; or to express the results of his thinking; or to declare an opinion contrary to that of the majority; or to attack existent error of creed, science, philosophy, or system; or to introduce an original idea into the intellectual vacuum, or a dynamic suggestion into the stagnated realm of human life. Carlyle, recognizing the conservative tendency of

all time, says criticism will erect not only finger-posts and turnpikes but spiked gates and impassable barriers before the mind of man. The historic highway is dotted with spiked gates set up to estop the thinker, or with the gallows to hang him if he persist in going forward.

In the ecclesiastical domain such words as "heresy," "speculation," "liberalism," and "heterodoxy," have often blocked the advance of souls born to pioneer the Church into daylight, and into a broader world than was bounded by the ropes and chains of hierarchical and antediluvian leaders. Not that there is no such thing as heresy; not that a species of heterodoxy is not pestilential and obnoxious; not that speculation is not sometimes fatal to life; but that further inquiry into the nature and significance of truth was prohibited under penalty of a brand and excommunication from the fold. Many of the theological controversies of the past eighteen centuries consisted largely of efforts to suppress liberty of thought and to punish the thinker. If this were merely an ancient custom that had passed away—if the heresy-hunter belonged only to the days of Constantine and Hildebrand—if the Tower of London, the Bastile of Paris, the inquisition of Spain, and the witchcraft laws of Massachusetts could be relegated to history—we might not even note their existence; but the thinker is not yet wholly free. The manacle is still in sight; the threat of punishment still exerts a conservative influence upon the radical thinker. While in these days he feels less the weight of official authority upon his shoulders, he is not sure but that detectives are ambushed along his path and will spring upon him at the first opportunity. Once in irons, he is now held by invisible wires to the center of religious and scientific authority. It is not probable that the experiences of Jeremiah, Wiclif, Dante, Tasso, Madame Guyon, Cranmer, Savonarola, Harvey, Galileo, Zwingli, and John Wesley will be repeated in civilized lands; or that theologians, scientists, poets, and philosophers will be hunted down as tigers; or imprisoned and put to death in the name of science, liberty, or religion; but the shaft of ridicule, the penalty of ostracism, and expulsion from the society of the saints still impede the progress of independent souls, and fetter the truth in its struggle for a generous assertion of its power and meaning. Grateful that the more violent method of mediæval times, of arresting the thinker in his work, has given place to the more gentle and less efficacious method of modern times, we regret that for purposes of investigation of all the works and words of God there is not a larger freedom and a richer reward held out to those who carry the race but a little forward in its domination of nature and its searching after God. Too often new thought, new interpretations of truth, new exegetical discoveries, varying from standard conceptions, are uttered, if at all, in muffled tones, or justified as private speculations. Because of a fear begotten by custom and intensified by authority to resist the insinuations of error, it has rooted itself in Christian theology, and postponed the real triumph of truth to another future. For whatever the error, however sacred and plausible, it must be eliminated from our faith before a complete establishment of the truth is possible. The Roman Catholic

Church denies to the believer the right of private judgment. It interprets the truth to him and for him, and submission seems easy and graceful. This method the Protestant denounces as destructive of individuality, development, and responsibility; but in another way Protestantism curtails the right of the individual freely to interpret the word of God for himself. It is assumed by both Protestant and Catholic that unlimited free thought is more dangerous than thought guarded by creeds, or thought in harmony with the opinion of the majority. It is answered that a new thought may be perilous to the faith already received, and that truth cannot afford to be tested or be put in jeopardy for an hour. We forget the dictum of Aristotle, that decay arises from the presence of a contradiction in a system, or supposed truth, or a teaching. There is no danger to truth if it is not self-contradictory. Outside agitation or assault cannot destroy it. A new interpretation, a discovery of another meaning, is not *per se* a contrariety; it may be an illumination, an enlargement; but it is not a contradiction, and therefore cannot be destructive or even harmful.

In the scientific realm the same tendency to circumscription of inquiry obtained until it was apparent that the scientist could do nothing without freedom, and it was granted him. He now digs into the hills, scalps the mountains, dredges the oceans, rolls away the stone from the sepulcher, turns the spectroscope toward the sun, and challenges the heavens to answer his questions, the result being an overplus of laws, facts, systems—a universe in our hands.

Has the thinker a right to think? The answer of history is in the negative. On the contrary, psychology, nature, and religion unite in affirming the independence of mind from all restraint in investigation and from all responsibility in self-exercise, except the responsibility of relation to truth. Man was made to think. Thought is conscious life. Consciousness is the ego in a state of self-recognition, and self-recognition is the thinker in autobiographical reserve. Man endowed with the faculties of perception, cognition, volition, and conception has as much right to think as, having eyes, he has the right to see, or, having feet, he has the right to walk. The faculty determines the right. To think is a birthright, an inalienable possession; not to think is a misuse, or non-use, of power, and, therefore, a crime.

Nature, the arcana of facts, laws, principles, and types, enforces this right with trumpet-tongued utterance, for natural revelations are made only to those who seek them. Progress in knowledge of the universe is dependent upon the unrestrained activity of mind on the scent for the hidden treasures of God wrapped up in the napkin of matter. As psychology repudiates interference with the constitutional rights of mind, so nature and science reject with scorn the trammels of authority imposed on souls prophesying the teachings of God through the symbols of terrestrial worlds.

In even stronger terms the religion of the Bible proclaims through the power of truth the emancipation of mind not only from superstition

and ignorance but also from human jurisdiction and control. Of all men, the Christian thinker is endowed both with the largest area of activity and a phenomenal opening of his faculties for the study and ascertainment of truth. In this realm of illimitable freedom, however, human restraints have been the most exacting, and human penalties for the enjoyment of the freedom vouchsafed by the terms of the realm itself most severe and repressive. Hence all laws that curtail the free exercise of mind; all customs that quietly or openly tend to suppress it; all creeds that circumscribe and impugn it; and all authorities that infringe, regulate, or in any way dispute the supremacy of its freedom are of the spirit, not of the infinite Mind, but of that diabolism that takes alarm in the presence of the thinker, and recognizes in truth the agency of its overthrow.

Concluding that man has the right to think, the next question is, Is his thought his property? Can he claim a commercial ownership of it, and enforce the claim against plagiarists, book publishers, speakers, and all who are on the outlook for ideas? Once expressed, is not thought the possession of the world, rather than of the thinker? Does it not pass from him as irrecoverable property, not even subject to mortgage by copyright or otherwise? The copyright question, now before the American people, involves many considerations, some of which are ethical, others financial, and still others personal and universal. If the thinker has absolute ownership in the products of his mind, as the inventor has in his machine, he then has not only a cause against the plagiarist, who is as much a thief as if he had stolen the cash of a bank, but he may object to the quotation, or any use whatever, of a sentence, idea, or of any thing he has spoken or written, provided it bear his imprint. If his right is not derivative but proprietary, then he has a grievance against the foreigner who appropriates his product quite as much as against his neighbor or fellow-citizen who does the same thing; and in this event he should be under the protection of international law. But is not this an extreme position? And yet it is the position in substance of those in England and the United States who are vociferating for an international copyright law for the apparent protection of authors against pirates, plagiarists, and quoters of other men's ideas.

Concerning the natural and proprietary right of the thinker to his thought, the English law of 1767, which is still in force, is explicit in its denial of such right, interpreting it merely as statutory, and therefore limited. Lord Macaulay considered an appeal for the conservation of authorship based upon proprietary right as indefensible. Accordingly, England's copyright law limits the author's rights to his life and seven years longer, or, as a whole, to forty-two years. In the United States no decision of the Supreme Court has been rendered touching the nature of the thinker's right; but the American copyright law protects an author twenty-eight years, with the privilege of a renewal for fourteen years longer, making the time exactly equal to that of English law.

In addition to these national laws, which would seem to be sufficient,

a movement is on foot in both countries to secure an international copyright statute for the advantage of the thinker in either country. Such an impression has been made by the American Copyright League upon the Senate of the United States in favor of the measure that by a vote of 35 to 10, taken last May, the Chace-Breckinridge bill was passed; and it is believed the House will at an early day complete the needed legislation, and thus for the first time in human history bring authorship under an unnecessary if not injurious protection. The grounds for the movement are not as transparent as the case would seem to require. Its advocates maladroitly urge the movement without defining its effects or specifically buttressing it with progressive arguments. It may be necessary to authorship, though the evidence is wanting, and it does not convince the negative to be harassed with ridicule or to be accused of unpatriotic sympathies. Who is the marplot of the movement? Mr. Lowell told his English admirers in London that he favored copyright on moral grounds; but it is almost patent that the agitators here in its favor are governed by commercial reasons, which are in direct contravention of Mr. Lowell's position. The fact that American publishers, hitherto hostile to the movement, are now in sympathy with it is suggestive of the existence of the financial influence, and that it was turned upon them. If Mr. Blaikie, the Edinburgh publisher, is correct in his surmise that the design of the American movement is to transfer the center of literary industry from Great Britain to America, we shall indorse it; but neither an ethical nor a patriotic motive has as yet been assigned by the American agitators for an international copyright law.

If it is said that its design is to prevent wickedness by destroying the occupation of the literary pirate, it must first be determined if the pirate is wicked; and, on the supposition that literary piracy would be deemed a crime, we must then determine whether the literary monopoly which would be authorized by the proposed legislation would not be as iniquitous in itself, and just as destructive of the literary spirit, as the piracy has been the instrument of its development. It is well to decry crime in one direction, but it is not well to decry it in order to foster another crime of huger proportions and of more extensive ruinous effects, such as is inherent in the international copyright proposition. The strongest motive apparent in the movement is financial; it is the fly in the ointment.

To recapitulate: The right to think is the thinker's birthright; it is natural, inalienable, to be exercised without proscription, without responsibility except to truth and God. The right to think is not proprietary except by statutory privilege; for, the thinker being free, thought must be common property unless protected by national supervision. An international protection will foster monopolies among publishers, limit the circulation of books, increase the price of literature, and restrain the inspiration and work of the thinker. He should be protected at home, if he desires such protection, but the world should have the benefit of his thought, for God sent him into the world to enlighten it—a duty he cannot perform under the limitations of international copyright.

ANDOVER ERRATA.

The normal state of error is controversy, a tempest, a battle, a possible defeat; the normal state of truth is repose, quiet progress, a working and misunderstood patience, a lofty and ingratiating reserve, and final and indestructible achievement. The Andover sect exhibits the normalcy of an error-begotten and an error-directed movement. Breaking the tether that bound its members to the repulsive dogma of Calvinism, instead of embracing the wholesome theology of the American successors of James Arminius they adopted a creed, or shibboleth dogma, as self-refuting, unscriptural, and soporific as that they justifiably abandoned. The doctrine of second probation, in essence a species of Universalism, is one of the many radical and not unexpected reactions from the doctrine of limited or ineffectual atonement of the predestinarians. It is not, however, the panacea its original physicians declared it to be, for it is the breeder of trouble, of moral disease, and of a general theologic disquiet that augurs disruption and dissolution. As the ark was a terror among the Philistines, so this dogma is an enemy of peace among the freethinkers and heretics. It injures most those who coquet with it, and rather inflames than heals the wounds that sin hath made. It blisters the hands, scorches the feet, leprously infects the body, disorganizes the thinking faculties, poisons the moral affections, alienates intellectual fellowships, and is a pragmatic element of discontent in ecclesiastical legislation and social life. It broods as a pestilential vapor over Church councils when a trustee, visitor, or professor of a college is to be elected, when a pastor is to be installed, when a missionary is to be ordained, when a church is to be dedicated, or home evangelization is proposed as an immediate duty of Christian people. It confuses the American Board, exercises dominion over the faculty of Andover Seminary, and precipitates conflicts when even minor changes in church rules are contemplated. It compelled the trial of its chief advocates without, however, determining the question at issue, and promoted a snarl when the creed was undergoing revision.

The influence of the doctrine of a second probation for man was appreciably manifest some months since, when candidates for the visitorship of Andover Theological Seminary were under discussion; and even after the election of Dr. G. L. Walker, of Hartford, it ceased not to provoke dispute, the visitor-elect being the subject of criticism and suspicion by foes and friends of the doctrine. As to his fitness for the office, because of his eminent abilities and permanent reputation as a Christian gentleman, no question was raised; but his relation to the new theology was then, as it is now, a puzzle. The doctrine has deceived him, or he has deceived the doctrinaires. Understood to be antagonistic to the strange hypothesis of Andover, he was warmly supported for the visitorship, but since his election he has averred that he occupies a middle ground. He is Jesuitical without any justification, and loses in honor

among those who believe in integrity of character. The most recent agitation in Andover circles relates to the employment of the Rev. William H. Noyes, a somewhat evasive espouser of the dogma of another chance, as a missionary to Japan. After a consistent examination of the candidate the American Board declined to approve him, but a council of Congregational churches in Boston and vicinity indorsed the independent minister, who wherever he will go will be at liberty to proclaim the pernicious teachings of his tutors. In our view the decision of the council was seditious and rebellious, and the promise of the Berkeley Street church to support Mr. Noyes in the foreign field is the expression of an anti-orthodox instinct that should be suppressed. The Andover sect, with its dogmas, diseases, and rebellions, should take the back door and disappear from the temple of the Lord. Voluntary or enforced withdrawal is the remedy for this religious irreligion. We thus write because nearly every step taken by this new sect has been a blunder, or an indication of a purpose to antagonize the Christian Church in its properly organized and regulated movements for the evangelization of the world. Its doctrines are paralyzing in effect; its missionary position will be disastrous to the cause of missions; and its recent lawsuits, ill-timed and pernicious, cannot result in the vindication of any right, but must entail further disgrace upon religion and the Church. Ichabod is already written upon the dome of its temple, to be read by all readers.

We call attention to the Andover movement, with its peculiarities of doctrines and irregularities of proselytism and propagandism, to say some things that need emphasis: First, it may be inferred from the agitation it has produced and the general interest it has awakened that the new theology is making disciples and gaining in its hold upon the religious sentiment of the times. This is not the fact. Neither the *quasi* accession of Dr. Walker to their ranks nor the temporary but irregular triumph of Mr. Noyes has led anywhere to any general defection from the orthodox teaching respecting the time-limit of probation. Except in New England the dogma has not disturbed the quietude of Christian faith in America, or introduced an uncertain quantity into the American pulpit. Possibly the Andover sect may cherish the belief that it has effected a revolution in the theology of to-day in its renunciation of Calvinism; but it is folly to presume that it has substituted the doctrine of a future chance for the orthodox probation in the thought of Christendom. If the liberal wing of New England Congregationalism is expanding, it should not hope for any broad influence in the country; Unitarianism triumphed in New England, but the nation has loathed it, and it is well-nigh defunct.

Second, abjuring the doctrine because of its unscripturalness, the Christian thinker is bound to examine its teachings and understand the arguments by which they are supported. In this age of reason no doctrine purporting to be scriptural or of an intelligent persuasion should be coerced into silence, or refuted by empty rhetoric, or condemned by the jargon of ignorant criticism. Whatever the teaching, it is entitled to a hearing. Whatever the speculation, it has a right, not to the pulpit,

but to the forum, where it may confess itself. If any one has received any light on the dark subject of the future; if Professor E. G. Smyth has discovered the truth respecting the possibilities of the heathen in another life; if the whole Andover movement is of God, it should receive an honest examination, for if of God it will abide, but if of man it will come to naught. Let Gamaliel be our teacher at this point, for we can afford it. This suggestion is in behalf of the old doctrine, and, carried out, will operate as a defense against the new sentiment. The more intense and liberal the discussion, the more certain truth will be reached.

Third, as Methodists we are impressed that an election of any man to any position in our particular body would not precipitate a discussion of his doctrinal standing, especially of his views on future probabilities; nor would it threaten a disruption of the Church or prepare the way for a revolution. To others this may not seem a virtue; in fact, it may strike them as the sign of stagnation in doctrinal inquiry, or of bigoted adherence to a dominant catalogue, or of a spirit of intolerance of any thing beyond the regulation beliefs of the Church. From our standpoint our theology, if weak at all, is weak in minor elements; in essentials it needs no revision, and loyalty to it is the proof of a stable mind. Fluctuations in theological beliefs are proofs, not of larger research nor of greater light, but of unsettled convictions that impair the moral sense and make absolute religion an uncertainty, if not an impossibility. An election of a college president may raise the question of his attitude toward classic electives; the elevation of an elder to the episcopacy may suggest an inquiry as to his high-churchism; the appointment of a missionary may lead to investigation as to his tact if he go as a teacher, or as to his moral character and experience if he go as a preacher; but unless he appears as an accused candidate, in which case he would not be accepted, the question of his doctrinal soundness would not be broached.

Andover may imagine that it is doing pioneer work in the department of eschatology, but it would not be less valuable if it were done in an orthodox way and by orthodox minds. Andover may pose as a teacher of a benevolent idea, but error often displays a philanthropic badge and wins adherents through sympathy rather than by argument. Andover may be courageous; so were Theodore Parker, Thomas Paine, Voltaire, and Hume. Courage is not the sign of righteousness. Andover may aspire to be a theological reformer. If so, let it devote its energies to reforming and saving the world *now*, and not postpone the task until the race is engulfed in *hades*.

JOHN MILTON PHILLIPS.

The January–February number of the *Review* contained, with portrait, a biographical notice of Mr. Phillips, the senior Agent of the Book Concern of the Methodist Episcopal Church. We are obliged in this issue to record his death, which occurred in Brooklyn, N. Y., on January 15, after an immediate illness of two weeks. The appearance of his portrait and the

publication of the article were not in view of his probable departure, though he himself interpreted our request for the same as a presentiment of the end. It is clear that the final event was not a surprise to him, for, since the death of his wife, last September, he had given himself to solemn thinking of eternal things, and business preparations were made that were in perfect harmony with one who soon expected to go. Among his friends also, who understood him, there was that uneasy feeling before specific disease manifested itself that was prophetic of the great change. It came, therefore, to us all as the translation of Elijah to the prophets at Bethel and Jericho.

Of his qualifications as the first lay Book Agent in our history; of his efficiency in the management of the vast business interests committed to his keeping; and of the confidence the Church reposed in him, as was evidenced by five successive elections to the Agency, we need not write, but refer the reader to the article in the preceding number. While serving the Church as Book Agent, he was also the Treasurer of the Missionary Society, and filled several minor though useful official positions in the St. John's Church, Brooklyn, of which he was a member.

Though eminent and efficient as a Church officer, his religious character is equally worthy of study, because of its sincerity and conformity to the Christian standards of life. He was not a demonstrative Christian. Of reticent disposition, he was not fluent in profession, or exact and minute in the description of his experiences; but if measured by the plumb-line of righteousness he would have appeared firm and erect before the Lord. He was a solidly-built Christian, giving strength to religion by the strength of his character and the blamelessness of his life, as the mountain stays the planet in its revolutions. His was a religion not of words, but of deeds, by which he drove away doubts from his own thoughts and won others to the Master as a Saviour. In local Church affairs his counsel was eagerly sought and usually followed, because his judgment was serious and mature, and his presence in all the social meetings was regarded as a benediction. Unostentatious in manner, he often governed without the seeming exercise of authority, and, sure of self-possession, he enforced his measures without creating friction or dividing supporters. He was thus useful as a local church officer, and will be greatly missed in those circles hereafter.

Let not the Church, however, dwell too long or too sadly upon the demise of John M. Phillips. He will never again appear in his usual place in the Book Concern; he will never again co-operate with the Board of Managers of the Missionary Society; and the Church at large will never again reap results from one whose administration was so safe and effective. But he was willing to go; he accepted the high decree of death as the proof that he had fulfilled the task of life; he mourned not. The Church is greater than its greatest man; it will survive the generations. When Moses was taken, Joshua was given; when the Master departed, the Spirit came. Life means death; death means life. Let us not repine, but move on, and keep moving until we, too, emigrate to the land that is better than the earth, and see its King in his eternal beauty.

THE ARENA.

A THEORY OF MIRACLES.

THANKS for the kind criticism just received in the January number of the *Methodist Review* on my article on the "Divine Immanency," in *Bibliotheca Sacra* of October; and also for calling my attention to a deficiency in the explanation of the mode in which "any force either in water or in a dead body which by *intensification* could cause the former to become wine, or in the latter could cause its reanimation."

In the first place, my definition of a miracle does not limit "the divine action in nature" to a special force already existing in any particular object. Force, in its action, is always transmitted from one atom, particle, or thing to another. As in the case of life, the life of the bioplasm is transmitted from particle to particle. Dead matter is converted by the bioplasm into living matter, and this into formed matter. But, further, in water itself is the force of chemical affinity by which water is always converted into wine whenever it is so transformed. Water is a protoxide of hydrogen. HO, hydrogen one atom, oxygen one atom, combined by chemical affinity, the product is water; or, as some chemists insist, the proper symbolism is H^2, O^2, two atoms of hydrogen and two atoms of oxygen combined; doubtless the true symbolism. The composition of the spirits of wine is H^6, O^2, C^4, hydrogen six atoms, oxygen two atoms, carbon four atoms, so that in the transformation of the water into wine all that was necessary was that, by the action of chemical affinity in the water, and forming the water, a certain proportion of carbon should be taken up and a certain proportion of oxygen released. Such action of chemical affinity in taking up carbon from the carbonic acid gas floating in the atmosphere is a constant process in all vegetable growth.

In regard to the next point, whether there was any force in the dead body of Lazarus that by "intensification" "could cause its reanimation," we answer, Unquestionably. Lazarus was raised on the fourth day from his decease. He had not been embalmed, but merely "wrapped in linen clothes with spices, as the manner of the Jews is, to bury." John xix, 40; also xi, 44. The vault was not built up, but merely defended by a stone being rolled before the entrance. Now, it is a well-known fact that the growth of hair may continue for weeks after death. All growth is a function of life. This fact shows that vitality does not at once leave the entire body. This is an admitted fact. In four days there was still a remainder of vitality. The "intensification" or reenforcement of vitality is itself "reanimation." But, still more, scientific writers have confidently asserted that there is nothing in the circumstances in the case either of Lazarus or the widow's son inconsistent with the possibility of their being merely instances of suspended animation.*

So in reply to your question of "force" in the water and in the body, which in one case "could cause it to become wine," in the other "could

* This view destroys the miracle. The miracle presupposes death.—EDITOR.

cause its reanimation," I would say: in the former case was the force of chemical affinity, that which always produces such transformation; in the latter was vitality not yet wholly extinct; but even if wholly extinct the dead body was reanimated by the vitality, a force in nature, emanating from him who is the Source and Lord of life, even as it went out of him into the diseased woman who "touched the hem of his garment" (Matt. ix, 20); in these as, in all cases, intensified in its action. All the miracles of Christ were wrought by forces emanating from him who as "God of very God" is the Source of all the forces in nature, which are but the divine action in nature and constituting nature, the miracle being a new mode of such action. JAMES DOUGLAS.

Pulaski, N. Y.

THE ORDER OF DEACONESSES.

Deaconesses are not dilettant novelties. They are sober, practical, hard-working, beneficent officials. Poetry may declare them to be angels, but prose affirms that they are godly, instructed, disciplined women. They belong to the apostolical succession. Paul highly commends Phebe, a lady of wealth and standing, who was one of their number in the church at Cenchrea (Rom. xvi, 1), and who seems to have had official business that took her to Rome, where laborers of presumably like character were plentiful (xvi, 6, 12). Paul, in the pastoral epistles, insists on moral qualifications for the office. The social relations of the sexes in the great cities of the empire, as in the modern Orient, demanded a ministry which only cultured Christian womanhood could exercise. The *Apostolical Constitutions* prescribed a form for their ordination. Origen and Pliny, eastern and western fathers, wrote about them.

Deaconesses were first excluded from Church officialism by the Roman Catholics in A. D. 441, but in the Greek Church they continued till the twelfth century. They are revivals of primitive order—embodiments of genuine Christianity—prophecies of better times for humanity.

Deaconesses find splendid copies of the ideal in Elizabeth Fry, Mary Fletcher, and holy women of all sections of the Church. The former seems to have suggested resuscitation of the order to Theodor Fliedner, the celebrated Kaiserswerth pastor, from whose humble beginning have sprung over seven thousand modern deaconesses in Calvinistic, Arminian, and other forms of faith. Episcopalians ordain them, and Roman Catholicism finds their cognates to be the right hand of its power.

Deaconesses may be widows or virgins, ordained or unordained, under vows or free from them, uniformed or non-uniformed, congregate or segregate; may baptize in Oriental countries, but not in Occidental. They are not clothed with the powers of masculine pastors, but, all the same, are just as effective in the feminine sphere with what they have. Deaconesses are more needed in urban than in rural communities. Pagan lands need them, civilization needs them, the Church needs them. God bless them!

Cornwall, N. Y. RICHARD WHEATLEY.

THE PREACHER IN SMALL TOWNS.

Towns of eight hundred to two thousand inhabitants are very dead. Their material growth has ceased. Business is sluggish, house-building suspended, and manufacturing interests look to the large centers. The best part of the population, tired of petty bickerings and small gossip, or spurred by hopes of larger success elsewhere, moves to the neighboring city or migrates to the West.

To such towns the only hope of life is the preacher. There are no lawyers. The physician cannot command his time, and the principal of the school has no permanent interest in the community. The preacher is the only man of whom we may expect sufficient intellectual attainments and ready access to the homes of the people as to ground a hope for steady and permanent intellectual and spiritual life. Emphasizing above all the systematic study of the Bible in the Sunday-school, the reading of the Bible in the home, commenting upon its truths in the prayer-meeting, preaching them in the pulpit, organizing the young people into normal classes and Chautauqua circles, training the children at suitable times, developing the power of song, seeking modes of Christian activity for the adults—by these and kindred means a small town may be kept thoroughly alive, and the Church the leading force and most honored organization among the people.

JOHN E. EARP.

Winfield, Kansas.

THE AMERICAN SOCIETY OF CHURCH HISTORY.

This latest born of the literary and scientific sodalities of our country successfully began its work by a public meeting held December 28 at Washington, D. C.

The papers read at this meeting were, without a single exception, of a high order of merit, being, in the opinion of many most competent judges, even superior to those presented at the sessions of the American Historical Association, held at the same date. It may be confidently asserted that the theological schools of America are in no respect behind secular institutions in possession of the true historical spirit, and in jealous regard for scientific methods of investigation. In this respect the Washington meeting was a most welcome revelation.

There can be no doubt of the increasing usefulness of this society. Great good cannot fail to come from the study of the history of the Christian Church by workers in this department on a catholic and irenical basis. Nothing can be conceived as more adapted to create the true temper of mind requisite to successful research, and also to indirectly further the cause of Christian union.

The society is under the able leadership of that Nestor of Church history, Dr. Philip Schaff, assisted by a distinguished council from various denominations, Bishop Hurst and Dr. Dorchester ably representing the Methodist Episcopal Church. Those desiring to become members or to

secure further information are invited to address the secretary, Rev. S. M. Jackson, 14 East Thirty-first Street, New York city.

Washington, D. C. GEORGE ELLIOTT.

"THE VEXED QUESTION."

Under the above caption Professor J. C. Ridpath, in the January-February number of the *Review*, presents an attractive version of an argument not wholly new in favor of the reunion of the two great branches of Methodism in this country. While I would not dispute the desirability of such an alliance, yet I must differ from this writer in regard to the supposed conclusiveness of his argument:

1. The disruption of the Church on the slavery question does not find, as the writer assumes, a parallel in the great national strife of a quarter of a century since. The Church had power to prohibit slaveholding by its members. This it did. It, however, could not force a disaffected part to remain and give up slaveholding; such a part having the power and right to withdraw and establish a separate government, as it did. On the other hand, the nation had authority (and power, as the sequel shows) to prohibit slaveholding and retain its hold upon the disaffected part, the latter having neither the right nor power to withdraw. In the former case there was simply the disruption of a voluntary partnership, in view of a condition of continuance one partner was not willing to accept. In the latter case there was an attempt to rupture a compact voluntarily entered into, but which neither party had a right to break.

2. The proposed joining of the two Churches does not find a parallel in the healing of the nation's wounds. The difficulty arising from the slavery question was settled by mere military force. The weaker portion was held in the grip of national authority until its struggles ceased; and social changes, better judgment, and common interest (governmental and commercial) cemented the adverse parts more strongly together than before the disruption. The Church has no such power, in either part. One of three steps alone can be taken:

First. One Church may be formed as a result of negotiations by either part that the other shall come over and unite with the part making the proposition.

Second. The two may combine to form an entirely new Church. To expect or desire this would be absurd.

Third. The two may retain their individuality, and yet, like two great powers, unite on all questions of importance, preserving fraternity and the conditions of free intercourse, leaving time to settle the problem, if there be any.

This may be done; and for the reason that we seem to be drifting into it, insomuch that the occasion of ancient strife is forgotten.

Finally, it is well to remember that Churches are organizations of gradual growth, though they may be divided on short notice. J. A. LONG.

Castle Rock, Col.

WOMAN'S SHARE.

Retreating from the outposts of old-time arguments, based on the inherent inferiority of women, the opponents of equal suffrage now intrench themselves in the knock-down argument; namely, "They that will not fight, neither shall they vote." But if ever there was a last ditch this is the one, for when in all history did any controversy divide any people along sex lines? When Eve started a rebellion Adam immediately joined it; when Ananias falsified the returns Sapphira followed him; Deborah had her Barak, and St. Paul his Phebe; men and women have "paired off" in every great movement since the world began, and always will. From the mother of the Gracchi to the mother of Neal Dow, women have always been part and parcel, not only of all that great men are, but of all that they achieve. Whatever side any body of warriors may take, there will be women not a few to join them. While Susan B. Anthony stands up for our cause in the convention, John Stuart Mill in the library writes the most convincing book on women's rights that the world has ever seen; the Prohibition Party pledges its faith to the cause of the Woman's Christian Temperance Union; every Darby has his Joan, and by the laws of nature and of God there can never be a war between the sexes, save now and then, in the retirement of the domestic circle, a war of words.

Whatever side of any question gains most women as its supporters will, erelong, gain most men; laws for the conservation of the home will always gain most women, ergo, they will in the long run gain most men.

"The empire means peace," says a great European despot, whose throne bayonets alone can bolster. "The enfranchisement of women means peace," say the white ribboners, because men and women will no more fight each other than would a pair of pet canaries, and with men and women in the governments their empire would mean peace.

Evanston, Ill. FRANCES E. WILLARD.

COSMOPOLITAN SOLIDARITY.

Human society, like the individuals of which it is composed, is fearfully and wonderfully made. It is a masterpiece of divine wisdom. Though many, it is yet in some mysterious way one; the infinite threads, the network of sympathies and interests extending through the whole, are so intimately woven together that no part can be injured, or rent away, without damage to the entire fabric. The individual, though a grand reality, is not an independent entity; in the great cosmic economy no man liveth unto himself; no unit operates apart; each life is a part of the vital system, and is interlinked in its joys and sorrows, its fortunes and misfortunes, its faith and doubts, its loves and hatreds, with the whole human race.

In other ages this sympathetic unity of men has been incomplete. For want of facilities of communication the vital current has been inter-

rupted. Mountains and seas have segregated the race, insulating sections from the common life. In our own age of steam and electricity the connection is being restored, and the ends of the earth, as never before, are flowing together, enabling us to touch the man at the antipodes, and to realize, to some extent, the solidarity of the race.

In this cosmopolitan solidarity is found the greatest social problem of our time. It underlies all the other troublesome questions—political, financial, social; labor, tariff, reform, immigration. These are old questions, but they come to us with new aspects and difficulties. Once considered in relation to small sections, they have now to be adjusted to the scale of the world. Take, for illustration, the labor question. It was once a question of the locality, the county, state, or section; men competed with those near them. New England was a world by herself, having her own markets, industries, and type of labor; now Dakota competes with Massachusetts, Europe with America, and Asia with both. The disturbance in the labor market is due to this wide interaction of labor. Exclude the cheap laborer and the trouble ends; but steamships and railways make him a factor in the problem. In theology we find the same thing. We have taken our discussions from a narrow circle to an arena common to all religions. This opening of communication and sympathy with the race is a stage preparatory to an immense advance of Christianity. The preacher touches the total lump of humanity; the savor of the Gospel penetrates the mass; no single people can now be saved without salting the whole.

D. SHERMAN.

Easthampton, Mass.

THE NEGRO WOMAN OF THE SOUTH.

ONE of the most important phases in the great negro problem is very sharply outlined in the relationship which the negro woman sustains to the elevation of the race. This question invites the attention of all thoughtful people. No nation can rise above the morals of its women. Hence, in the important work of elevating the race to higher social conditions, and to nobler regions of thought and action, the cultivation of the moral character of its women must enter as an essential condition of success.

Centuries of oppression rendered impossible the cultivation of that sound morality which is one of the fundamental principles in the development of the nobler races of mankind. That training which begins in the home, and furnishes the inspiration to a purer life and the incentive to true womanly virtue, must be the nucleus around which the character of the race must develop. The various enterprises which seek to promote the intellectual, moral, social, and domestic training of the women and girls of the negro race are among the most important steps in the development of its character, and will make its future generations the equals of those who shall compete for the mastery of the world.

Covington, Ky.

E. W. S. HAMMOND.

EDITORIAL REVIEWS.

FOREIGN RÉSUMÉ.

THE GENERAL SITUATION.

THE air of the continent is full of the cry of "counter-reformation." The *Kulturkampf* is about to be issued in a second and enlarged edition, and the strife is revived by the party that was lately thought to be defeated. The counter-reformation of the Romish Church is the order of the day. Some prefer already to designate it as the "self-dissolution" of Protestantism and the evangelical Church, and these boldly announce the restoration of the Romish Church to all its ancient ecclesiastical and temporal power and glory.

And the Catholic champions say that they announce no new thing, for in English history there is a precedent of the period of James the Second, now two hundred years ago, when an effort was made to effect the Romish counter-reformation in England. This was the first example in modern history for Romish policy, with conscious intent, to demand the dissolution of Protestantism; and this was to be done by a combination with radical partisans, in order to restore the rule of the Romish Church. The plan was shaped thus; namely, At first, with the help of the dissenters and the radical parties, to destroy the Established Church, and afterward to bring forth the Romish Church as the only firm ecclesiastical and reliable spiritual authority.

But what makes this move now quite inconvenient is the fact that in the Catholic world, and especially in the center of papal power, the masses reject the temporal rule of the Romish See, and that in France they now stand ready at the first show of battle to have a struggle with "Clericalism," as they call it, with the intent of preventing its meddling with worldly affairs, and, above all, of excluding it from the schools. Another obstacle is the fact that the Italian people were never more determined than now to maintain their independent nationality, and never was the national idea more rife and active in Germany. Cardinal Manning will find it very difficult to fulfill his theory in Italy; in the future it will not be princes and parliaments that will deal with the Church, but rather the masses of the nation. It is a significant sign of the state of the great contest that the Pope has just determined to carry the question to the polls. The order has just gone forth from the Vatican for every friend of the Church to vote at the next election.

The Catholic leaders of Belgium are in the strife with all their weapons, but so far they seem to have laid more emphasis on Peter's pence than on social and political reforms. The condition of the masses in Belgium is very bad, and it is more than the government can do to control them. The

Church will doubtless let the unrest go on a little longer, and then come in generously to assist the State in restoring order. The Curia has just issued the order in Italy that the Church must appear at the ballot-box, and thus the *Kulturkampf* is fairly legitimated between king and pope. That the latter will toy with the masses there as he has done in Ireland, in France, and indeed to a certain extent with us, is doubtless true. The aim is to make the Church indispensable to the State in periods of unrest, and thus to obtain a hold on it that cannot easily be shaken off, and the motto the world over is now that of the political conspirator—"Boldness, and always boldness."

I. RELIGIOUS.

The Armenian Christians of Constantinople seem to be in quite an uneasy condition. It is affirmed that they are ready for almost any change, and some favor going over to the Protestant Church, while others incline to the Catholic. What they desire is to escape, as it were, from their loneliness and secure the protection of some outside power. The ignorant masses incline to Catholicism, while the more intelligent bend to Protestantism. There will probably be a division, one part turning to the Catholic and another to the Protestant Church, if this report is true. It is partially denied in the most influential Armenian sheet, but this denial is not accepted, because of the recent publication of a papal encyclical to the United Armenians. There was a division among these latter caused by a papal bull of Pius the Ninth. The wound is now healed, and in congratulating them the Pope takes occasion in his letter to say: "Those who have the same name and origin as yourselves, but are not with the sacred flock whose head shepherd we are, might perhaps be induced by your example to restore the ancient unity between the Romish and the Armenian Churches."

Of this ancient unity between the Churches nobody has thus far been aware, but the Pope kindly gives them historical proofs that the Armenian Church was in reality founded by Rome, and that in the olden time they were under the jurisdiction of the papal see. This revived story sounds more like fable than history, and is regarded as falling clearly into the former of these categories. But to come down to solid facts, the Pope points to the great favors that he has conferred on the Armenian Christians in recent times—namely, the erection of an Armenian College in Rome, and the founding of patriarchates in Sicily and Constantinople, as well as the increase of the Armenian bishops, and above all the appointment of a papal nuncio to the Ottoman Porte.

It is quite doubtful whether all these gifts will be regarded as benefits by the Armenians. This remarkable document ends with the reminder that Armenian history was never so brilliant as when in unity with Rome, and then repeats the admonition to hasten to ally themselves with the sacred flock, and thus to give a good example to other nations. As the contents and the conclusion show, it was by no means directed alone to

the United Armenians, but rather to all bearing the name. The famous letter was translated into Armenian and Turkish, and not only read in all the Catholic churches of Constantinople, but thousands of copies were distributed to those who are not Catholics. The people therefore assume that the report was true, and that the Pope considered this a propitious period to make an announcement that would insure success to his effort to bring over to his fold all Armenian Christians. But this has failed, for the Armenians have just issued a counterblast to it.

THE DEACONESSES OF PROTESTANT GERMANY have made a record of the most brilliant character. To-day there are many thousands of them working with untiring zeal in public and private institutions. A series of hospitals owe their existence to them in co-operation with benefactors of humanity; and in many cities of Germany they are daily seen quietly and unassumingly going about doing good. The Christian people of the land are becoming more and more attached to them, and thus they are yearly growing in influence and power.

As a tender plant this phase of Christian benevolence commenced in Germany in 1836, and in the course of the fifty-two years of its existence it has grown to be a great tree whose fruit and shade have been a blessing to hundreds of thousands. A recent census of these institutions now shows about 57 deaconess houses, and 7,129 sisters, a third of these being on the usual probation of new-comers, and not therefore fully accepted. This represents during the last year an increase of about 1,400. And when we examine the extent of the field of operations we are still more impressed with the extent of their usefulness. During the last year the stations have been increased by about 500; these figures including all the evangelical deaconesses in connection with the German Mother-house.

As we glance at these figures we can scarcely imagine the amount of activity represented by them, for every little group is the center of a power that radiates all around it. Its workers are often called the weaker vessels; but from them flows a steady stream of consolation and assistance, for their hearts and hands are busy in a work of pure Christian charity. And these magnificent results are not a finality—they have simply begun to leaven the Christian world which is now awaking to their import and weight. The cry is still for more in every section of the civilized world, and the question is now being gravely discussed in Europe as to the supply of workers. Hitherto they have come from the poorer intelligent classes, but of late many women of social position have offered their services. These have been largely engaged in the work of the Red Cross, and pass naturally from that to the work of the deaconess in time of peace. In Germany these ladies are not quite so acceptable, because of their want of experience in the rougher work of life, as are the more sternly trained women of the middle classes.

THE PROTESTANTS OF HUNGARY are beginning to acquire strength and importance, and have had the courage to meet lately in convention to discuss their situation and their duty. They are all Lutherans, and are

assisted by the Lutheran Churches of Germany in keeping up their church organization. The Hungarians are quite inclined to liberty of thought and speech, and it is not very easy to keep them within strict church lines. Even the Hungarian Catholics are peculiarly outspoken, and their Bishop Strossmayer has been in bad odor with the Curia because he has not been willing to accept all his convictions from Rome. He is a Slavonian, and represents especially the Slavonic element of the Church, which is very independent. He is the bishop who was lately in a public reception so severely chided by the Emperor of Austria, and replied, "I have followed my convictions, your Majesty."

The unrest of the Catholic element in Hungary has helped the Protestants into notice, and on the occasion of their recent convention they were quite surprised to see their proceedings noticed by the daily press. Long leading articles in some of the journals caused the breasts of the Protestants to swell with pride at the advent of the day when they should receive something else than blows and sneers. But this light thrown on their proceedings has also exposed some facts that will make them trouble.

A standing trouble in all large assemblages in Hungary is that of speech; the legal idiom is the Hungarian, but in popular representative assemblies of all the land there are likely to be as many Slavonians as Hungarians, and the question immediately comes up as to whose tongue shall be used, and it is one that not infrequently leads to blows. Added to this, in the present instance, is the fact that many of these Lutherans are of German birth, and that the Church virtually receives its support from German funds, which complicates the situation of these Protestants in Hungary.

In Italy the waves of agitation will not cease that were caused by the visit of the German Emperor. The war-cry of the Vatican has been growing louder and louder, urged on by the numerous pilgrim visits to the Papal Jubilee. The plan of campaign with the politicians of the Curia was to make capital out of what they call the "Piedmontese usurpation." They received a great set-back at the municipal election, when two thirds of the voters were against the clerical party. But this rebuff only spurred them on to greater energy. About two weeks before the visit of the German Emperor, from whom they expected great encouragement, Cardinal Alimonda, of Turin, came to Rome at the head of 1,700 Italian priests and 400 theological students. This stately crowd of pilgrims came not on foot, but by rail—some in the first-class cars, but most of them in the second—to tell the aged occupant of St. Peter's throne how in their dioceses they were spreading the flames of truth into the hearts of the people in order to fetter them to Christ and the Pope.

And behold, the Pontiff received them in his most generous style, and assured them that the papacy does not strive after temporal rule because of the lust of power, but solely in the interest of the "great cause of the liberty and independence of the Church." But liberty of the Pope means, in the style of the Curia, nothing less than the application of the most effective means of opposing and subduing all who do not follow his nod.

The Pope clearly demanded, under the law of papal guarantees, the restoration of the temporal power, and bade the Catholics of all lands to work to that end.

The Vatican is inclined to use very inflated expressions in addressing its supporters, and did nothing less than declare that the hated yoke must not only be thrown off, but that Italy belonged to its rule. It seems now incredible that the gentlemen of the Vatican can so deceive themselves as to suppose that the present generation would quietly look on while united Italy was transferred from the rule of the House of Savoy to that of the papal keys. Although the last appeal of the Pope to the Neapolitan pilgrims was simple in words, it was quite easy to read between the lines that the great effort would be to radically reform the relations of Europe. This cry of being enslaved is becoming insipid. He who can receive an emperor with princely pomp is no poor prisoner; nor is he who can command bishops and priests to rise in rebellion against their governments.

THE "CIVILTA CATTOLICA," the leading organ of the Jesuits in Rome, gives the following "authentic report" of the visit of the German Emperor to the Vatican:

"On receiving the Emperor the Holy Father led the conversation with his Majesty, and after the first congratulations were over expressed his great regret that he could not satisfy the great desire of his heart to be able to receive him under more favorable circumstances; just, indeed, as Gregory XVI. had received King Frederick William of Prussia, and Pius IX. Prince Frederick in 1853. This led him to complain of the truly lamentable position in which he was placed. He spoke also of the fact that the visit of his Majesty to Rome was made the occasion of many hostile movements toward the sacred chair. In reply his Majesty alluded to the lofty influence now exerted by the papacy in Europe, and said that the name of the Pope was every-where surrounded with esteem and reverence.

"But notwithstanding this, the Pope replied that his position in Rome was so difficult and painful that he could not return the visit without the danger of exposing his dignity and his person to violence. Just here the Holy Father was about to give a long series of considerations about the general condition of Europe, and the dangers which threaten us through the rapid growth of anarchistical parties, and of the necessity of raising a dam against them: but scarcely had he touched this subject when the conversation was interrupted by the unexpected entrance of the Emperor's brother, Prince Henry. This painful interruption naturally broke off the discourse, and did not permit the Pontiff to continue his intended subject. But his Holiness, before the parting, insisted on a few words regarding the religious condition of Germany. He alluded to the present satisfactory condition of things for the Catholics of Germany, and hoped that religious peace might continue. His Majesty received these words with much favor, and expressed himself in flattering terms, showing the indications of a noble heart and the best intentions toward his Catholic subjects."

THE AUSTRIAN GOVERNMENT is having a world of trouble with Bohemians or Czechs. These as a nation are determined to have an autonomy, and even desire to obtain an independent kingdom, as have the Hungarians. If this is granted to them it will raise the same demand among other national groups, and of trouble there will be no end. Politically, the whole country may indeed be said to be a bear-garden, so that, whatever measure the Government may adopt, it is sure to call out great discontent. The Czechs of Bohemia are trying to drive the German element entirely out of the country—from the schools, the churches, the courts, and commercial life. If this is accomplished it will only lead to great suffering and dissatisfaction to the German population of Bohemia, and the discontent of all the German element throughout Austria, which is the mainstay of the intelligence and skill of the land. To make the matter worse, the Czechs themselves are divided into the old Czechs and the young Czechs, the latter being extremely radical in all their aims. One of these is to dissolve the Bohemian Chambers, which now has a German majority, and to work for a reconstruction in the hands of the Czechs. Therefore, again, do what it will, the Government is between Scylla and Charybdis.

II. LITERARY.

BROCKHAUS, the famous German publisher, has just, and most opportunely, given to the world a collection of letters and reports by Emin Pasha from the Egyptian equatorial provinces and the bordering lands. These have been collected by Schweinfurth, Ratzel, Felklin, and other distinguished African explorers, with whom Emin has been in correspondence. Dr. Edward Schnitzer, or Emin Pasha, is of German birth from Silesia, and the Germans consider him one of the brightest of the marvelous group of African explorers. He is a thoroughly cultivated scholar, an experienced organizer and administrator, an unwearied traveler, and a brave soldier; and, take him all in all, the Germans think him in no wise behind the famous Livingstone in the importance of his African exploration. The fate of this bold and highly deserving man now actively interests the entire civilized world, and it was the first duty of German literature to give to his countrymen the most faithful picture possible of his strangely vacillating fate. In the course of years, as long as he was in communication with his country and his friends, he showed the greatest activity in the columns of various scientific journals. All these productions, and many more from private sources, now come together and make a most interesting work, that will find response and sympathy for the bravest of pioneers.

FROM France come all sorts of bad tidings. The last census tells a sad story regarding the population, which is greatly on the decrease, and every thing ahead looks dark and foreboding. The notorious Municipal Council of Paris is doing its best to make matters worse. This body has

just resolved to introduce a new grammar in the schools, which is to serve as a classical exemplar for all works of the kind in France in the elementary schools. The author is Dacosta, who was condemned to death for communistic crimes, but was pardoned by Thiers.

In this new work the name of God and the soul are not banished from the book, but they are used continually in derision. The former friend and co-laborer of Rigault says: "If it has pleased the Ministers and the Council of State to take out a patent for the belief in a God, it has pleased the City Council to prevent such teaching from entering the curriculum of the Paris schools. Thanks to Citizen Dacosta, the children will now soon learn that intelligence is a function of the brain, and that man is merely an animal of the order of the mammalia. They have also the satisfaction of learning that man is not the king of beasts, but simply their president. As they say, 'He is the noblest of animals simply because he is the most intelligent.'" We might quote other characteristics, but *cui bono?*

Switzerland possesses one of the best journals in the interest of the Christian school. In its columns appeared recently an exhaustive programme regarding the influence of education on the family and the State. This was carefully read before a large convention of instructors, and seemed to inspire them with new zeal in regard to the literature for the young. A hundred prominent persons responded to an appeal thus made for the formation of a committee to organize an association to work against immoral literature. This body came together in Neuchâtel, and the subject was grandly treated by Budé, a teacher of Geneva. He showed the dangers that bad literature engenders for the school and the family, and passed them in review. His line of battle against the foe is interdiction of bad books, influence of teachers, public conventions, establishment of a good and cheap newspaper, formation of societies for the suppression of licentious literature, publication of good books, appeals to the government, etc. Letters of sympathy were received from France, from such honored men as M. Simon, E. de Pressensé, J. de Laveleye, who emphatically indorsed the movement. Jules Simon, the great moral champion, called their attention to the difficulties that surround restrictive measures in presence of the liberty of the press, and appeals for a great moral campaign.

The Moral Question is also rapidly gaining the right of way in certain influential circles in France. The scourge of immoral literature is worse there than in any other land, and a petition signed by thirty-three thousand persons has been forwarded to the ministry praying for the application of existing laws in regard to immoral publications of the press. The circular connected with the petition was thorough and searching, but so far it has not succeeded in checking the foul flood of licentious literature. New organs surpass the older ones in infamy; one of these is known as the *Echo de Paris.* A raid was made by the police on its first numbers as they appeared in the street, but its publishers were not discouraged. Some of

the first lawyers pleaded with vigor and intensity at the bar for impunity in this kind of work. But the workers are not discouraged in this crusade, and will continue it against the poisoners of youth. They are taking measures to prove the sequence between it and many of the foulest crimes of the day. But the more the moral condition of the rising generations in France increases the inquietude of the best spirits of the land, the more are they happy to see that the Christian youth of the country comprehend their mission. They have founded a Young People's Christian Union, a branch of the "White Cross," and it promises to be popular and influential.

The Bulgarians seem to prosper in their literary efforts, notwithstanding all their political misfortunes. Late school reports say that the schools are being patronized more generally from year to year. The Government is doing its best to raise the character of the schools by extending the curriculum and spreading the schools into distant communities. They have introduced compulsory education, and with new inspectors and school officials are now applying the law with vigor. The intermediate schools are filling up, while the agricultural and industrial schools are largely attended. In Sofia, the capital, they have established a high school, and will have also the gymnasium and the scientific schools of the German system. In a few years they will have a university.

Bishop Dupanloup, so influential in Catholic circles in his life, is not to be forgotten in death. In the famous old town of Orleans, which was his home, they have lately erected a magnificent monument to his memory. It represents the great prelate lying in his episcopal robes, and over him stands the angel of the country unfolding the standard of the Maid of Orleans. A frieze in bas-relief over the sarcophagus gives scenes from the life of the bishop, showing the children that he taught, and the masses that he comforted, and the mercies that he dispensed. A curious feature of the occasion was an appeal to the Church to realize one of the last wishes of Dupanloup, namely, to canonize the Maid of Orleans and give her a "proper place at the altar."

A Protestant School Congress was recently held in Barmen, Germany, composed of nearly one thousand members. Nearly all the different states and provinces of the Fatherland were represented, and the feeling in the aims of the convention was intense. The great interest of the occasion is the rebuff which Protestantism is receiving in the schools of the State in presence of the demands of the Catholic priests. Rector Decker of Stuttgart spoke to the question, How can the high schools for our daughters best serve their purpose for their pupils? The answer was, By leading them to Christ, even though they may lack a certain kind of school knowledge, and may give less time to so-called accomplishments. The whole treatment of the question showed the deepest feeling.

PROGRESS OF CIVILIZATION.

THE Indian Question belongs to American history, but it is also of ever-recurring interest in the civil affairs of the nation. With numbers reduced to 265,000, the task of educating, civilizing, and Christianizing them would seem to be inferior compared with the burden of evangelizing China, Japan, or Madagascar, and yet religious statistics concerning the Indians are not proportionately large, nor more than promising. Congress in a perfunctory way exhibits a seeming interest in these people, for, besides appropriating millions for the expenses of the Indian Bureau, no less than twenty-five new laws were enacted in 1888, in part relating to railroads through their reservations, division of reservations, marriages with whites, and compulsory education of Indian youth; but it must be confessed that about fifty bills, more in the interest of the Indian than any of the above, were not passed, and trouble along the borders may happen again. Advanced legislation dissolving tribal relations and assigning an equitable portion of the reservations to the Indians in severalty will be in the direction of individual self-support, civilization, and ultimate citizenship. This accomplished, the refusal of an annual stipend from the government, which at present would be a calamity, should follow, as the Indian should be taught to depend upon himself. United States Courts should be established in the Indian Territory, and a territorial government erected, with the usual sovereignty and limitations of territories. In territories including reservations there should be no distinction in law between citizen and Indian. The chief need of the Indian is a provision for education, which hitherto has been in part supplied by schools in the States, to which youth have been sent, and by schools maintained among them by the Churches and individuals of philanthropic spirit. President Cleveland, in his recent annual message, and Secretary Vilas, in his departmental report concerning this subject, agree in the elevating influence of education, and recommend a generous policy in this direction. The Church, however, must not forget that not by allotment of land, nor by the civil courts, nor by education will the Indian attain to true citizenship—he must be brought into the kingdom of God before he can be a king among men. In the transformation of his race the Indian himself must be a co-operator, gladly yielding to the sovereignty of the federal government, and to the rescuing power of that religion that delivered the Fijians, tamed the Abyssinian, and has power to lift up all men into the sunlight of a new life.

Stanley is the star in the midnight sky of Africa, to which the telescopes of nations are turned. Is he in sight? To the world at large he is of more consequence than the new ruler of Germany, the premier of the British empire, or the Pope of Rome, all of whom dying, their governments, their schemes, their religions would go on; but Stanley is necessary to Stanley's enterprise. England's army tactics in the neighborhood

of Suakim are the evolution of a purpose commercial and social, and of some moment—to England; but Stanley in jungle or mountain, a victor or captive, is doing more for civilization than the foreigners' cannonade of Arabs on the coast. Italy entering Massowah; Germany triumphing in Zanzibar; England brooding over Egypt, will contribute to Africa's deliverance from itself; but Stanley will lodge in the heart of the continent the influences that will leaven the races that inhabit it. Living or dead, to Africa he is more than soldier, merchant, explorer; he is teacher, reformer, the finger-post of a new era, the morning-star of a rising day. To all generations to come he will be not the hero of romance, but the real, typical master-spirit of a new age, than whom Paul's list of worthies contains but few nobler or greater. ☞ The latest—Stanley is alive!

Physical education, or the development of the body by athletic sports and gymnastic exercises, is assuming commanding importance in college circles and social life. The necessity for attention to the body, besides eating, drinking, and drugging, is being intelligently recognized and seriously discussed, though it is a question if the right system of hygienic instruction has as yet been adopted. A stouter generation of scholars must be produced, or physical degeneracy will appall the nation. Men of brain and brawn will be required in the future even more than in the past, and preparation must be commensurate with the broadening demand. The fine texture of the intellectual giant should be woven into a strongly developed protoplastic figure—a terror to ignorance, a hero for the right. Cadaverous scholars, shoulder-stooped thinkers, men on the borders of paralysis, requiring vacations every year, propped one half the time in upholstered chairs, afraid of the blasts of Boreas and equally of the smiles of the sun, unable to walk one mile without exhaustion, the apothecary's best customers—these are a discredit to the climate, medicine, ancestry, vocation, or something. What is the remedy? Plato prescribed soldiering, dancing, equestrian performances, and an out-door life as the condition of physical manliness; Count Tolstoï resorts to mowing, shoemaking, plowing, as a pastime and the religion for *ennui*, broken health, and discontentment; Gladstone speculates a speech while hewing a tree in Hawarden; E. P. Roe cultivated a fruit-farm and refreshed himself with its fragrance; Cincinnatus was taken from the plow, Amos from the flocks, Lincoln from the circuit, and Grant from the tannery—all specimens of physical nobility secured rather by *toil* than by *sport*. Yale, Princeton, Harvard, and other eastern colleges resort to yachting, base-ball games, the gymnasium, and a miscellany of acrobatic exhibitions to build their youth into Goliaths, but the result is often, if not usually, at the expense of morals and scholarship. We suggest that *labor*, rather than *sport*, occupy a place in the curriculum of the college, because, unattended with vices and as effectual for muscular development, it will every-where prove more remunerative than the amusements to which collegiate life is tending.

The Very Rev. James Carmichael, M.A., D.C.L., Dean of Montreal, in the spirit of the resolution passed unanimously by the Provincial Synod of the Church of England in Canada on the subject of Christian union, urgently advocates in a small treatise published by Dawson Brothers of that city the union of the Episcopal, Presbyterian, and Methodist Churches in one vast ecclesiastical establishment, both for inherent strength and the speedier conquest of the country in the name of the Lord. Recognizing these as the great religious systems of Protestantism, and that the points of difference between them are of minor importance, relating to Church government, the ordination of ministers, and God's eternal decrees, he insists that there is reasonable or actual agreement between them touching the being of God, the holy Trinity, the divinity and work of Christ, the Holy Ghost, the Holy Scriptures, the sacraments, the Church, absolution, justification by faith, good works, the ministry, fasting, public prayer, and other articles of faith and practice. As the Episcopal system is at variance with the others, chiefly with respect to the ministry, we curiously examined his statement concerning it, and learned that the three systems are agreed, (1) on the divine institution of the ministry; (2) on its being, as an order, distinct from the laity; (3) on the necessity of a proper call and transmission of authority; (4) on the duties of the ministerial office; (5) on its dignity, responsibility, and honor; (6) on the power of the ministry to bind and loose and to excommunicate and to declare absolution. The binding and loosing power in Methodism he finds in our rules governing "Church trials." He does not state that the doctrine of apostolical succession, hitherto an impediment to union, should be abandoned by those holding it, or how reconciliation is possible with its retention in a unionistic organization. Perhaps this is viewed as an incidental feature that will take care of itself in the adjustment. With the scheme of organic unity, as here suggested, we are in perfect sympathy, and shall observe its progress with a permanent interest, hoping for its final success.

George Washington was inaugurated first President of the United States, April 30, 1789. The recognition of the completion of a century of the republic under the rule of a constitutional presidency by religious services on April 30, 1889, is appropriate, and will contribute both to the patriotism and religion of the people. That the Roman Catholics, with the approval of Archbishop Corrigan, and the Jews, with the co-operation of distinguished rabbis, and all imported nationalities, will join the Protestants in this centennial celebration is evidence of a tendency, not to anarchy or any species of foreignism, but of assimilation, of affinity with American ideas, of the solidarity and integrity of American life. National legislation grounded in American principles; the people, foreign and native, abjuring allegiance to outside laws, rulers, and ideas, and cemented together by the mortar of Americanism; the legal holidays, expressing a national sentiment; celebrations in observance of the lives of our forefathers, the events of the Revolution, and our national history

from Concord to Appomattox—these will make for national unity, present peace, and future stability. Any celebration that exalts a foreigner or a foreign idea; the parade of Orangemen, that excites controversy or division respecting a foreign event, and the hallowing of St. Patrick, as though he were the patron saint of America; or any movement not entirely American in spirit or result is inimical to the public welfare and a menace to the sobriety of national existence. The Society of the Sons of the Revolution is legitimate; but any society whose object is the propagation of an idea incongruous in our civilization is as objectionable as would be an organization to glorify the arch-leader of secession. In this statement we do not include statues of foreign heroes, scientists, explorers, rulers—or lectures, poems, or any token of appreciation of those in or of other lands; but only organizations that, taking advantage of opportunity to honor the worthy, instill un-American ideas in the public mind, and quietly and almost imperceptibly sow the seed of discord in the thought of the people by keeping alive the sympathies and principles they are supposed to renounce in immigration. America is for Americans, native and naturalized, and all others should quit our shores.

Chautauqua, with its embodiments and accouterments, is a unique civilizer, counteracting the effects of our American dashism, if not barbarism. It represents ideas, forces, faculties, intellectual methods, wide-spread achievements. It rests upon an enduring basis, because controlled by moral and intellectual principles. Deprived somewhat of the minute supervision of its great chancellor by reason of his election to the episcopacy, it is by no means acephalous, but is preparing under other administrative guidance for still greater efficiency and service. Viewed as a university, it is stimulating habits of study in thousands of homes which hitherto were indifferent to reading and general literature; and under the influence of its papers, books, and central magazine it has awakened or contributed to the mental life of the nation as no single agency has been able to do. In the pending contest against ignorance, darkness, and diabolism, the country may look to Chautauqua for inspiration and helpfulness.

Lord Salisbury, in a recent speech at Edinburgh, declared in favor of woman suffrage, and the *Pall Mall Gazette* promises to support the idea if the Government should make it an issue. The editor of the *North American Review* is also a convert to the movement, though somewhat reticent on the subject. Woman's vote in Boston in the election of School Commissioners delivered the city from Roman Catholic premiership. Surely the woman suffragist should take courage, and continue to claim for her sex the civil and political rights to which she thinks she is entitled. The "sweet influences of Pleiades" may deliver the nation from corruption, irreligion, and death.

SPIRIT OF THE REVIEWS AND MAGAZINES.

It is an obvious fact that periodical publications, especially the Magazines and larger Reviews, are doing more to mold the thought of the times than books, because, for various reasons, they are more generally read. Noting this fact, the Christian thinker is more than pleased to find that most of the leading Reviews, both of England and America, are deeply imbued with the ethical spirit. The scope of their discussions is wide, embracing all the topics that command the attention of thoughtful men. Religion, philosophy, history, literature, statesmanship, politics, national ambitions, social problems, and, in short, whatever is of interest to humanity are treated in them by writers representing every variety of opinion, every type of thought, and looking at their themes from every imaginable view point. If these writers, who are mostly men of superior culture and exceptional ability, drew their inspiration chiefly from narrow national prejudices, partisan passions, sectarian bigotry, or unprincipled selfism, it is easy to see that the organs through which they reach the public mind would be as injurious to the passions of the people as the ancient Greek fire was to an assaulted city. Some such periodicals do exist, and they fan to flame every spark of dissatisfaction with their environments which is in the hearts of their readers. Fortunately, such magazines are few in number and limited in circulation. The bulk of magazine and review literature is of a higher class, and is, as we have said, pervaded by an ethical spirit. It brings almost every question to the bar of righteousness; not formally, but there is an under-current of respect for the law of righteousness running through it. Take, for example, two papers on Canada noted in this department. Instead of aiming, as they might, and probably would have done in other days, to excite an unprincipled greed for more territory in our people, they state facts with evident regard for the rights and duties of both nationalities. In like manner, the English Reviews which have lately spoken on European questions are for right and peace, and opposed to unjust aggressions. The theological reviews are also remarkably free from polemical rancor and from unfairness. Sectarian writers write as men animated by mutual respect and good-will. Indeed, one may read a dozen reviews for any given month without having one's moral emotions stirred to sympathy with any wrong, albeit his judgment may not be captured by much of what he reads. If, therefore, the Reviews be the leading educators of the more thoughtful portion of the public their eminently ethical temper may be taken as evidence that, despite the moral corruptions incarnated in the politics and business of to-day, the time is at hand in which right ethics will triumph over bad morals. So mote it be!

The *Contemporary Review* for December contains: 1. "An Appeal to Liberal Unionists;" 2. "Some Human Aspects of Indian Geography;" 3. "The East End;" 4. "The Identity of Thought and Language;" 5. "The Future of Westminster Abbey;" 6. "Impressions of Australia;"

7. "Finance and Politics;" 8. "The Future of Food;" 9. "Principal Tulloch;" 10. "Contemporary Life and Thought in France." To those who study geography scientifically the second paper, by Sir W. W. Hunter, will be read with deep interest, because it shows, with marked lucidity, the relations which the physical configuration of India has borne to its past history and present condition, and to the phenomena of life among the races who have peopled it. Nature opposes barriers to the unity of the people in India, but Dr. Hunter thinks that England will solve the problem of overcoming nature and solidifying a united Indian Empire. In "Identity of Thought and Language" the Duke of Argyll engages in a philosophical tilt with Max Müller against his theory that "no concept is possible apart from articulate sound or word." The Duke makes a strong, if not a conclusive, case against the professor. In "Contemporary Life and Thought in France" Gabriel Monod views France with a pessimistic eye. He sees her environed with dangerous foes: Germany with a callow emperor eager for occasion to let loose the dogs of war, and irritating Alsace-Lorraine almost to the point of rebellion; Italy in an attitude of provocation; Austria leaning more and more toward Germany, and England reviving her ancient rivalry against her. Her only friend is Russia, which has declared that she shall not be crushed again by Germany. Besides, her book-stores are inundated with immoral literature. Let us hope, however, that other forces may be working out a better destiny for France than Monod's dark horoscope foretells. Her real need is the Protestantism which her rulers rejected in the times of St. Bartholomew and the Huguenot *dragonnades*.

The Forum for January contains: 1. "Is Union with Canada Desirable?" 2. "The Need of Another University;" 3. "An Easy Lesson in Statistics;" 4. "The Recall of Ministers;" 5. "Defeated Presidential Candidates;" 6. "Unfinished Work of the War;" 7. "The Chinese Exclusion Bill;" 8. "A Raid on the Treasury;" 9. "Getting into Print;" 10. "Jottings on American Society." In the first of these papers Senator J. S. Morrill discusses *pro* and *con* the question of the political union of Canada with the United States. The undertone of his article, rather than its argument, indicates that, provided Canada heartily desired and asked it, its annexation might "advance the future dignity of our country and the permanent prosperity of the people." But he sees "almost insuperable difficulties" in the way of its accomplishment. The Senator writes intelligently and in a pacific spirit. "The Recall of Ministers" is a carefully prepared, interesting, and historical paper by James B. Angell touching the causes leading to the recall of foreign ministers asked for by our government, and to the circumstances in which foreign powers have asked for the recall of American ministers. Suggested by the recent case of Lord Sackville, this paper is opportune, giving valuable information pertinent to the subject. In "The Chinese Exclusion Bill" Henry L. Dawes gives a succinct account of our legislation respecting the Chinese, from the Burlingame Treaty of 1868 to the Exclusion Bill of 1888. It is a story that makes

one's cheek tingle with shame, because it shows how our Congress sacrificed the honor of the country on the altar of political expediency. The most racy and pungent paper in this number of *The Forum* is Leonard Woolsey Bacon's "Raid on the Treasury." With burning rhetoric and scathing moral indignation he exposes the unprincipled folly, the wild extravagance, and the reckless disregard of financial consequences exhibited in the "Arrears of Pensions Act."

In the *North American Review* for January we find: 1. "Naval Wars of the Future;" 2. "The Stage and Society;" 3. "Parting Words to the Secretary of State;" 4. "Wit and Humor;" 5. "Is Yellow Fever Contagious?" 6. "The Greater Half of the Continent;" 7. "A Captain's Work;" 8. "The Next National Reform;" 9. "Two New York States;" 10. "Robert Elsmere's Mental Struggles;" 11. "Notes and Comments." In the sixth of the above-named papers Erastus Wiman states some facts about Canada which will surprise many. Canada contains, as he shows, "the greater half of the continent of North America;" no other country equals it "in riches of resource, in accessibility, in ease of internal communication;" or, strange to say, "excels it in the advantages of climate." In discussing its destiny he submits that those who think it should form a part of the United States should "revise their conclusion." He insists that such "political union to those best informed seems most difficult and distant," but "a commercial union would be just as advantageous," and is "an easily attainable possibility." This is a valuable and suggestive paper. In "The Next National Reform" Allen Thorndike Rice, editor of the *Review*, utters weighty words, which every man who desires the preservation of our government will do well to consider. In view of prevailing political corruption he insists that unless a system of "honest voting be devised, making bribery unprofitable and knavery impotent, popular elections in America will become a farce," and our democratic institutions "share the ruin of earlier free governments." The words of Mr. Rice are strong, timely, and true.

The Nineteenth Century for December contains: 1. "The Presidential Election in the United States;" 2. "The Recent Change in European Affairs;" 3. "What St. John Saw in Patmos;" 4. "Soldiers' Rations;" 5. "Faith-Healing as a Medical Treatment;" 6. "An Autumn Visit to Japan;" 7. Two Conflicting Reports on Education;" 8. "The Fruit-growing Revival;" 9. "Selecting Colonial Governors;" 10. "The Bœthuks of Newfoundland;" 11. "The Protest against Over-examination." The article on European affairs, by Frederick Greenwood, is a remarkably lucid presentation of the events which have recently transpired in continental Europe. Germany feels compelled to increase her armaments and to keep her vast army in readiness to meet the impatient soldiers of France. Russia is still preparing for war. Austria and Italy are also adding to their military and naval strength. And this tension of feeling

is strengthened by the fact that England, though she was strongly urged before the death of Emperor William to enter the triple alliance, still stands aloof. Had she joined it the peace of Europe would have been assured for years, since neither France nor Russia, singly or in unison, would have dared to make war against such a formidable combination. Mr. Greenwood thinks Mr. Salisbury erred in not entering this great league. Such is the substance of Mr. Greenwood's interesting paper, which shows that a dark shadow of coming great events fills the peoples of Europe with gloomy apprehensions.

The *Presbyterian Review* for January has: 1. "The Call to the Ministry;" 2. "The Right of the Poor;" 3. "Are our Public Schools Godless?" 4. "Assyrian and Hebrew Chronology;" 5. "The Idealism of Spinoza;" 6. "A Hundred Years Ago and Now;" 7. "Historical Note: Organization of the Synod of Brazil;" 8. "Editorial Notes." In the first of these papers Dr. Paxton places the question of the necessity and nature of a call to the ministry in the clear light of Holy Scripture, proving that the ministry is not simply a profession, but a divine vocation. "Are our Public Schools Godless?" by Dr. H. D. Jenkins, discusses with rare ability a burning question of the hour. The Doctor goes to the root of the matter when he shows that the talk of Catholic priests about "liberty of conscience" is Jesuitical nonsense, because "liberty of conscience is simply the right to believe according to one's own conviction and to worship according to that belief." This right is not invaded when prayer is offered, the Bible read, or unsectarian religious reading lessons used in our public schools. Their claim that the Catholic conscience requires the teaching of Catholic dogmas and the use of Catholic ritual is a pretense, intended to bolster the purpose of Romanism to form men's consciences after its own pattern, and not on the precepts of Holy Writ. This claim Dr. Jenkins would disregard. He would not surrender the right of the State to insist that its schools for the children of the people should retain that religious character given them by the founders of our government.

The Andover Review for January has contributions on: 1. "Public Instruction in Religion;" 2. "Is the West Secularized;" 3. "The Moral Purpose in Howells's Novels;" 4. "Devotional Reading;" 5. "The Bible a Gospel of Events." In the first of these papers Professor Marsh insists strongly on the right and duty of the American people to see that religion, but not denominational religion, be taught in their public schools. Thus far he may be sound; but when he claims that the Roman Catholics may furnish a quota of teachers for public schools he ignores the well-known fact that they will not be satisfied by any concession which does not permit them to teach their Church dogmas. And when he proposes a commission composed of men whose religious "sympathies are not narrowed by sectarian zeal," to direct what the religious instruction shall be, he suggests a measure which, aiming to please all, would satisfy none. In

the second paper Dr. Joseph Duryea gives his reasons for believing that while the West is compelled by its environments to give much of its strength to its secular interests it is very far from neglecting its intellectual and spiritual needs. While toiling hard to subjugate nature it builds churches, founds colleges, and thereby cultivates both brain and heart. "The Bible a Gospel of Events," by the late Rev. C. T. Collins, is a vigorously written essay, aiming to harmonize rationalistic with orthodox conceptions of inspiration. In attempting this impossible task he concedes more to the former than the latter can consistently accept. The spirit of the article is unquestionably orthodox, but its reasonings are more likely to unsettle faith than to establish the truth that "holy men of God spake as they were moved by the Holy Ghost."

New Englander and Yale Review for December has: 1. "The Validity of Non-Episcopal Ordination;" 2. "The American Board and the Late Boston Council;" 3. "The Ethics of Labor;" 4. "The Sects and Christianity;" 5. "Art a Profession." In the first of these papers Dr. George P. Fisher gives a clear, condensed, and scholarly statement of the historical argument for the validity of non-episcopal ordination. He finds that historical science is rapidly bringing historical scholars to the unanimous conclusion that "no specific form of church government can boast of being an apostolic ordinance for all time." He sees that the entombment of the theory of "the divine right of a particular form of church organization" in the sepulcher which contains "the divine right of kings" must precede that union of Christians which is fast becoming the desire of spiritual minds in all denominations. In this he is in accord with Methodism, which, having won its glorious victories without the "historic episcopate," is ardently desirous of assisting at its burial, and to enter into brotherly conference and co-operation with Christians of all names in a grand endeavor to complete the evangelization of the world. The second paper is by Dr. Noah Porter. It condemns the American Board for its claim of a right to set up a doctrinal standard for missionary candidates having ecclesiastical relations with orthodox Churches. The dilemma of the American Board evidently arises out of its *quasi*-independence of the Churches which support it. It appears to be doctrinally right, but ecclesiastically wrong. Happily for our Church, her connectional principle enables her to do her mission work through an organization which represents both her theology and her ecclesiasticism. In the article on "Sects and Christianity," we regret to find its author, Mr. C. C. Starbuck, claiming that Catholicism is a Christian force, because, forsooth, it teaches many Christian doctrines. Though its creed is orthodox in many points, one cannot view its ethical life without being convinced that it "holds the truth in unrighteousness." Its mariolatry and saint-worship, never more insisted on than now; its blasphemous theory of the pope's vice-gerency; its idolatrous masses; its pretended absolutions, and its violent hostility to the principles of religious and civil liberty suck the

vitality out of the truth it teaches, and result in making vast numbers of its followers not spiritual but paganized Christians, whose need of evangelical teaching is scarcely less than that of multitudes in heathen lands.

The Old Testament Student with New Testament Supplement for January treats of the "Bearing of New Testament Statements upon the Authorship of Old Testament Books;" of "Tiele on Babylonian-Assyrian Culture;" of "Old Testament Word-Studies;" "Jeremiah's Temperament;" "A Visit to Zinjirte," etc. These are interesting and suggestive papers. But one cannot well help regretting that Professor Stevens, in the "Bearing of New Testament statements upon the Authorship of Old Testament Books," makes an unnecessary concession to rationalistic hypercriticism in assuming that the One Hundred and Tenth Psalm was not written by David, notwithstanding the affirmation of Christ, who, in quoting from it, used these words: "For David himself, by the Holy Ghost, said," etc. Here we have not only its Davidic authorship, but the added fact of David's inspiration asserted in positive terms. Professor Stevens, following Neander, becomes an apologetic in claiming that even if David did not write the aforesaid psalm the Saviour's infallibility and sincerity are not impeachable, because it was not the question of the authorship of the psalm, but of his own Messianic character and office, that was in dispute. As Dr. Whedon observes, "Our Lord decides this question." Olshausen also says, "The Redeemer not only mentions David most definitely as the author of the psalm, but ascribes to him prophetic inspiration as the influence under which he composed it." But when our Lord's disciples attempt to show that he who was "Truth" itself could rightfully use a popular untruth to defend his claims, instead of honoring, do they not wound him in the house of his friends and in the face of his foes?

The Catholic World for January contains: 1. "A Little Child shall Lead Them;" 2. "Congregational Singing and Popular Devotions;" 3. "The Summer Islands;" 4. "The Sweetness of Blessed Thomas Moore;" 5. "Twilight;" 6. "Christianity Universal;" 7. "My Violin;" 8. "The Cross of Expiation;" 9. "The Trouble in the Boston Schools;" 10. Out of the Church there is No Salvation;" 11. "I am the Way;" 12. "Paul Ringwood;" 13. "The African Slave-trade;" 14. "At Ordination;" 15. "Catholic Deaf-Mutes of New York City." This magazine is ably edited; some of its articles this month indicate that the leaders of the Catholic Church perceive the necessity, growing out of the effect of Protestant thought on their people, of making concessions to Protestant ideas. For example, in its article on "Congregational Singing" we have a plea for the singing of hymns in the vernacular by the people in Catholic churches; in "Christianity Universal," a writer, while holding to the dogma that the Catholic faith is the only true faith and the Catholic Church the only true Church, contends that all men who have faith, hope, and the love of God are, "if not explicitly and formally members of the

Catholic Church, at least virtually Christians, united to the soul of the Church by an invisible bond!" Yet if a man refuse to enter that Church when its doctrines are explained to him he is an apostate, and doomed to darkness. By an equally ingenious process of reasoning (?) he claims that pagans who walk in the light of nature and unbaptized children are implicitly Christians, that is, Catholics. In the same spirit the author of "Out of the Church there is No Salvation," after insisting that membership in the Catholic Church "is as necessary for salvation as is baptism," affirms that "many Protestants can be in good faith and invincible ignorance which excuses before God," that is, for their neglect to enter the one true Church. These Jesuitical concessions are evidently the fruit of a growing conviction that Romanism must wear Protestant phylacteries or lose its hold upon its intelligent members, who are losing sympathy with the bigotry that in other days doomed thousands to the fires of martyrdom.

The Chautauquan for January is filled with papers which are both valuable and readable. Worthy of special notice is an article by Dr. Flood, its editor, entitled, "Educate the Hand." It demands an education, from the primary school to the college, that shall develop the whole nature of the pupil, from his intellect to his hand, thereby preparing him for practical life. To this end it would make our public schools microcosms of the busy world, in which the elements of the arts and industrial pursuits by which men and women live, and which are necessary to the comfort of domestic life, shall be practically taught. To theoretical teaching it would add the training of the hand to use the hammer, chisel, saw, plane, lathe, needle, and, in short, almost every tool by which the hand executes what the mind invents. It would thus enable even the most intellectual student, should he fail to find professional work, to enter the busy world with tactual ability to earn his living. Dr. Flood's demand is both right and reasonable. Every educator and every friend of education will do well to read, mark, learn, and inwardly digest it.

Harper's Magazine for January introduces the author of *Ben-Hur* as a dramatist in "Commodus," a play which is vigorous both in action and expression. Wegnelin, the artist, has finely illustrated it. McCarthy furnishes a valuable article on "The Manufacturing Industry of Ireland," with portraits. "Russian Bronzes," by Clarence Cook, with numerous illustrations, is a novel theme artistically discussed. "The Ancient City of Wisby" is romantically described and illustrated. These are instructive papers. Fiction, anecdotes, and essays also furnish agreeable recreative reading for all classes.

The Century for January is rich both in its topics and illustrations. Lovers of art will be pleased with its papers on "Giotto" and on "Olin Warner, the Sculptor." To those who have historic tastes "Pagan Ireland," "The Life of Administrative Exiles," the "Announcement of Emancipation," and "Round about Galilee," will be very acceptable.

"The American Apprenticeship System" will interest mechanics. "Topics of the Time" will be valued by all who love to note passing events and tendencies. In short, no man who loves good reading can fail to find something in this number of the *Century* that will suit his tastes and minister to his intellectual needs.

Scribner's Magazine for January is rich in illustrations and strong in its contributions. We note "Railway Management," by General E. P. Alexander; "French Traits," by W. C. Brownell, and "The Ethics of Controversy," by George P. Fisher, as especially valuable papers.

The *Missionary Review of the World* for January contains able articles on: 1. "The Literature of Missions;" 2. "Organized Missionary Work;" 3. "Correspondence and General Intelligence;" 4. "International Department;" 5. "Monthly Concert of Missions;" 6. "Progress and Results of Missions;" 7. "Statistics of the World's Missions;" 8. "Editorial Notes."——*Lippincott's Monthly Magazine* has: 1. "Hale-Weston," a novel, with articles on "Edgar Allan Poe;" "The Capture and Execution of John Brown," etc. ——The *Christian Quarterly Review* for January treats of: 1. "Civil Government;" 2. "Moses's Idea of God;" 3. "Was Jesus of Nazareth a Supernatural Being?" 4. "Our Commendation;" 5. "A Congregation of Christ;" 6. "The Unity of the Gospel."——The *Universalist Quarterly* for January has: 1. "Our Ancestors—Early England;" 2. "The Idea of the Christian Church;" 3. "Probation—Some of its Philosophical and Scriptural Aspects;" 4. "The Microcosmus;" 5. "Hints on Church Music;" 6. "The Growth of Religion;" 7. "Causes of the Saviour's Passion;" 8. "Prayer;" 9. "The Son of Man."——The *New Jerusalem Magazine* for January treats of: 1. "The True Missionary Spirit;" 2. "A Fragment;" 3. "Cupid and Psyche;" 4. "The Lord's Divine-Natural Body;" 5. "Canon Taylor on Islam;" 6. "The Idealism of Swedenborg;" 7. "The Slow Growth of the New Church."——The *Methodist Magazine* for January discusses: 1. "Life in Modern Palestine;" 2. "Balloons and Ballooning;" 3. "The Solo;" 4. "The Old and New Year;" 5. "Some Supposed Consequences of the Doctrine of Historical Consequences;" 6. "Christian Unity;" 7. "Etchings of Shakespeare;" 8. "How John Wesley spent New-Year's Day for Fifty Years;" 9. "Jonathan Leadon's Justification;" 10. "New-Year's Reading;" 11. "University Federation."——The *African Repository* for January contains: 1. "Progress in Africa;" 2. "The Zodakie Mission and Vonswah;" 3. "The Higher Education for Women;" 4. "The American Colonization Society."——The *New England Historical and Genealogical Register* for January is rich in biographical facts respecting noted New England families. One of its correspondents, D. Williams Patterson, writes of the origin of General Grant, that he was not of Scotch ancestry, as many suppose; but he says, "There is no doubt of his descent from Matthew Graunt of Windsor, Conn., an Englishman of good education, in whose writings I do not remember to have seen a single Scotch expression."

BOOKS: CRITIQUES AND NOTICES.

SELECTIONS.

THE quantitative list of books includes all; the qualitative list the following: *The Schaff-Herzog Encyclopædia; Introduction to the Books of the Old Testament*, by O. S. Stearns, D.D.; *The Ancient World and Christianity*, by E. D. Pressensé, D.D.; *The Credentials of Science the Warrant of Faith*, by JOSIAH P. Cooke, LL.D., and *The Aryan Race*, by Charles Morris.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

A Religious Encyclopædia; or, Dictionary of Biblical, Historical, Doctrinal, and Practical Theology. Based on the Real-Encyklopädie of Herzog, Plitt, and Hauck. Edited by PHILIP SCHAFF, D.D., LL.D., Professor in the Union Theological Seminary, New York. Associate Editors: Rev. SAMUEL M. JACKSON and Rev. D. S. SCHAFF. Vol. I. Revised Edition. 8vo, pp. 847. New York: The Christian Literature Co. Price, cloth, $3.

Encyclopedic literature is self-expansive and almost without limitation. That it may be available, circumscription is a necessity, or its resources, however valuable, will be stored away unused and without influence. The *opus magnum* of Dr. Herzog originally consisted of twenty-two volumes, a monument of industry and of the comprehensive mind of its author. Dr. Schaff, knowing that the American reader will have no use for so exhaustless a work, proposes wisely to reproduce the mammoth Encyclopedia in three volumes, of which the above is the first. The American work, however, is not a translation, and it is something more than a condensation, of the German work, though the two are intimately related. Without the consent of the German author the American edition would be impossible; but Dr. Schaff, seeking adaptation to American needs, has not only eliminated a vast quantity of unnecessary material, but added much original matter, and abbreviated the borrowed articles, so that the volume is almost substantially his own. He might not claim so much for himself, but others recognize the adopted paternity of the Encyclopedia in the distinguished American editor.

As a proof of its special merit, we note the valuable assistance rendered the editor by a host of eminent writers in America, England, and Germany, and that in its revised form it contains the latest information on all subjects discussed without regard to theories or the bias of public opinion or of the writers themselves. It is gratifying also that with commendable liberality controversial issues are presented in no one-sided fashion, but by thinkers of opposite faiths, furnishing the reader antipodal views of great themes and great theologies.

The scholarship of the volume is self-evident, scarcely an article of any length failing to exhibit the researchful spirit of the writer and to satisfy the inquisitive demand of the reader. To this general statement, however, an exception or two may be offered. Whatever the explanation, it

is singular that less than one-half page is devoted to the word "Bible," while more than an entire page is given to "Ministerial Education," and that nearly as much space is granted to the "Donatists" as to the "Fundamental Doctrines of Christianity." Quite often, indeed, obscure reformers, martyrs, leaders, and theologians obtain a larger biographical exposition than the more pronounced moral heroes of the centuries. But the examiner and user of this volume will not depreciate it because here and there it may not harmonize with his conception of an encyclopedia, or because it contains as many congested as depleted representations of subjects in which he is interested. On the whole, the editor's conception of his work is superior to the average reader's conception, if such reader has any conception at all; and this Encyclopedia, somewhat exclusive in its sphere, and shaped in an American mold, is just such a thesaurus of biblical and ecclesiastical learning as ministers and laymen will appreciate more and more as they will use it.

My Religion. By Count L. N. Tolstoï. Translated from the French by Huntington Smith. 12mo, pp. 274. New York. Thomas Y. Crowell & Co. Cloth, $1.

Nine years ago Count Tolstoï, enlightened by the Sermon on the Mount, accepted Jesus as the only teacher, and the doctrine therein taught as the only religion. In his enthusiasm for the new-found truth he turned interpreter, went astray in judgment, and began at once to offer as a panacea for the world's strifes and woes a theory of life Jesus never propounded, and which, sacredly beautiful because it is the product of a deep-toned sincerity, is impracticable and impossible of realization in the social state. In so far as the Count proposes the cultivation of the virtues and graces of character, in particular the sympathetic and philanthropic tendencies, he is in line with Jesus, who came, not to be ministered unto, but to minister; but the object of ministering, the final and absolute result of self-sacrifice, he entirely overlooks, or fails to perceive. The principles of non-resistance, equal social rights, love of enemies, charitable judgment of others, and a refined and gracious humanity in life, Jesus, with limitations or explanations, announced and enforced; but these are the lower strata of divine truth, and are valuable only as they interact with or are proleptic of the highest revelations of infinite wisdom. In this lower realm of study and exegesis the Count is found, using grammars, lexicons, revising and paraphrasing texts, and constructing a religious creed—the thing he seems to abhor in the Church—that only a fanatic will indorse and an insane man attempt to execute. His sociology, apparently grounded in Jesus, is at variance with all legitimate textual criticism, and in effect would be anarchical, overwhelming society, with its cities, governments, churches, arts, and sciences, in complete ruin. To charge Jesus with anarchism is what not even the gloomiest pessimist has ever dared to do; and to suppose this doctrine will prevail is to estimate civilization as absurd, unconscious, and maniacal. Count Tolstoï has, first, misunderstood and perverted the ethical and social doctrines of Jesus; second, though not ignoring (p. 125) he

quite fails to distinguish the spiritual doctrine of regeneration from his ethical conception of life, and therefore does not see that the religion of Jesus is at root in contrariety with his superficial and self-destructive socialism. His charge (p. 221) that the Church confesses the doctrine of Jesus, but denies it in practice, is both false and true: false, in that the Church does not confess that anarchism is the doctrine of Jesus; true, in that it denies it in practice. For this reason the Count both renounces and denounces the Church, particularly the Orthodox Greek Church, or the national Establishment of Russia. *My Religion* is the outburst of a morbid mind, to be carefully read as the expression of an ideal resistance to social oppression, and as another illustration of the tendency to read into the simplicities of Jesus a philosophy foreign to them and destructive of them.

Eternal Atonement. By ROSWELL DWIGHT HITCHCOCK. D.D., LL.D., Late President, and Washburn Professor of Church History in the Union Theological Seminary. 12mo, pp. 306. New York: Charles Scribner's Sons. Price, cloth, $1 50.

This is not a learned theological discussion of the great doctrine of atonement, but a number of sermons on various subjects, the first giving title to the book, the whole having been carefully selected from the portfolio of the author for posthumous publication. In the leading sermon he declares that atonement is not, as prevalent opinion maintains, simply an historic fact, but, like election, is an eternal act, and necessarily so, as all divine realities are eternal. This may well be controverted from Arminian grounds, but the author shall confuse, if not refute, himself. He candidly affirms that unconditional election—an unpreachable dogma in these days—requires eternal atonement for its support. Exactly; that is, in order to justify election the atonement is made to run away from its post-historic manifestation in Christ and become a prehistoric, pre-Adamic, pre-mundane doctrine, or the imbecile system of predestination falls to pieces. Again, atonement surely has reference to sin, and to sin not in prospect, but sin actual, or it is a provision in advance for ruin; but an advanced or proleptic atonement could only exist abstractly in the divine mind, which is no more the concrete thing than the plan of a ship in the shipwright's mind is the ship. The conception of the atonement is one thing; its execution is another, and was a *time-act*. If atonement were eternal, as a fact, it must have been for evil, as a fact; but Dr. Hitchcock strangely avers that "moral evil is not eternal;" hence, atonement preceded evil, instead of evil preceding atonement and rendering it necessary.

Many of these sermons, all too brief for thorough treatment of their subjects, are rich in suggestions, offering truth in available forms, and clearly revealing the thinker, the believer, and the teacher. It is not certain that the author intended them for the press, as he was averse to using printer's ink for himself, and destroyed a few years ago the greater portion of his manuscripts. However, it is instructive to trace his historic sense in such a sermon as "The Witness of History to Christianity;"

his religious training in "Religion, the Doing of God's Will," and "Life Through Death;" his benevolent spirit in "Receiving and Giving;" and his ecclesiastical views in a charge to an evangelist and another to a pastor. Fragments for the greater part, they indicate the bent, the spiritual economy, and the theological absorption of the mind that produced them, and should be read attentively and with discrimination.

The Boyhood of Christ. By LEW WALLACE, Author of *Ben Hur* and *The Fair God.* Illustrated. 8vo, pp. 101. New York: Harper & Brothers. Price, morocco, $3 50.

In the guise of a story-teller General Wallace disposes of many apocryphal accounts and traditions respecting the boy-life of Christ. These accounts, originating with the early Christian Fathers, were promptly multiplied by their successors, and, through a process of accretion in the hands of the Roman traditionists, were rendered unworthy of recital and impossible of belief. Not a tale-monger, however pious himself or humorous his purpose, could claim that a single story told had any basis in the gospels; but he invented out of circumstances, hints, or the supposed necessities of boyhood in general just what he presumed, regarding Christ as incarnate power and wisdom, might have happened. It is needless to say that the author brushes these aside as superstitions no longer in circulation, or at least as without hospitality in Protestantism. Taking up the New Testament notices of the youthful Christ, and assuming a self-disclosing supernaturalism at a very early period in his life, he reaches the conclusion that Christ in the human sense had no boyhood experiences, trials, and disciplines, and therefore none were given by his biographers. It settles once for all the problem of the boyhood of Christ. In mechanical outfit, paper, binding, type, illustrations, and general appearance the book excels, and is as ornamental as it is useful.

The Ancient World and Christianity. By E. de PRESSENSÉ, D.D., Author of *The Early Years of Christianity, A Study of Origins*, etc. Translated by ANNIE HARWOOD HOLMDEN. 8vo, pp. 479. New York: A. C. Armstrong & Son. Price, cloth, $1 75.

In this volume Dr. Pressensé brings the Protestant world under obligation to him for a faithful portraiture of the religions of antiquity, as the underlying forces of the ancient civilizations, and as so many directive preparations for the mightier and holier religion in Jesus Christ. It is doubtful if the French defender of the Christian faith has produced a work of greater value, or one that better discloses the amplitude of his researches, than the present volume. Prior to the appearance of the Galilean Teacher many religions had undertaken the pilotage of the Oriental nations into an acquaintance with things unseen and unknown, notably those of the Accadians, Egyptians, Phenicians, Aryans, Hindus, Hellenic pagans, and Roman statesmen; but while the failure in every instance was conspicuous the author has found in many of the venerable systems of the ancient period the germs of truth, and such symptoms of spiritual hope as to justify him in regarding them as antecedents of the

culmination reached nearly nineteen centuries ago. He considers with much patience the Chaldean story of creation, the root ideas of the religion of Egypt after prehistoric times, the religion of Zoroaster, with its absence of sacerdotalism and asceticism, the three phases of the religion of the Vedas, the Messiah of the Indian epics, the development and transformation of primitive Buddhism, the Greek cultus and the stand of the Greek conscience, the naturalistic basis of Roman faith, and its rapid decadence in the time of Augustus, the social and moral condition of the Greco-Roman world at the coming of Christ, and the rising of the Sun of Righteousness over that dark world of ignorance, corruption, and death. From this outline the reader will understand that the book is rather on other and older religions than Christianity, the latter having only incidental treatment, or reference as a resultant or consummation of human history under providential guidance in the day of Emanuel. Its skillful handling of old histories, and its rigid resistance of scientific criticism of Christianity by the discovery of similar truths in the old faiths and their preservation and development under the laws of continuity and evolution, render it a powerful auxiliary in the general defense of the religion of the Bible. Its use is, therefore, recommended.

The Training of the Twelve; or, Passages out of the Gospels Exhibiting the Twelve Disciples of Jesus Under Discipline for the Apostleship. By ALEXANDER BALMAIN BRUCE, D.D., Professor of Apologetics and New Testament Exegesis, Free Church College, Glasgow; Author of *The Humiliation of Christ, The Parabolic Teaching of Christ, The Miraculous Element in the Gospels*, etc. Fourth Edition, Revised and Improved. 8vo, pp. 552. New York: A. C. Armstrong & Son. Price, cloth, $2 50.

That the "twelve" were specifically disciplined or educated for apostleship is contrary to general opinion; but the reverend author scripturally and unanswerably maintains that, with Jesus as instructor, they were individually taught all the truth, and were trained in all the duties necessary to the fulfillment of their high and sacred office. Unlearned fishermen, as some of them were, they were apt students, and susceptible of supernatural impression. Possessed of natural prejudices, as other men, and narrowed by Galilean custom or hardened by Judaic law and restraint, they were not in the beginning the most promising candidates for leaders of a mighty revolution soon to be inaugurated by the Master; but under his insinuating teaching and fostering truth as it dawned upon them they grew into apostles before the eyes of men. If with temporary reluctance they resisted some of the early suggestions of the Teacher, and were at times bold enough to attempt to instruct him, they at last yielded to every utterance and incorporated his dying messages into their lives. Eagerly they learned the lessons of prayer, humility, religious liberty, toleration, self-sacrifice, and the law of discipleship; and as the Teacher broadened in his didactics, centering all things in the cross as the symbol of life and truth, they were contagiously affected and baptized into the spirit of the Master. Such is the import of this book, and as a mnemonic of Christ's teaching and a criterion of apostleship it is most valuable. Less

critical than many other works on New Testament revelations, it recognizes the attacks of the Tübingen school and disposes of them indirectly rather by outlining the truth than by direct refutation. As the book exalts Christ in his attitude as a teacher, and heightens one's respect for the apostles, whose preparations were due to the professorial influence of the Master, the impression it leaves with the reader is wholesome and elevating.

Reasons for Church Creed. A Contribution to Present Day Controversies. By Rev. R. J. Cooke, D.D., Author of *Doctrine of the Resurrection.* 16mo. pp. 92. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Cloth, 60 cents.

In this brochure Dr. Cooke couples clearness of thought with strength and elegance of expression, at once revealing his predilection for the Christian faith and furnishing a reason for its acceptance on the part of those who have stood against it. Just what Christianity is can best be known by its formulation into a creed. Certain truths, fundamental and necessary, constitute the teachings of the great religion which may be expressed in a confession, and for such human statement of truth the apology is ample and the defense sure. To the many objections urged against creeds by agnostic, deist, and liberal religionist, the author's replies, founded in history, the Scriptures, and the imperious force of reason, are fortunate and conclusive. In the more formal declaration of the ground of creed, however, he writes with the ease of one familiar with the truth, and demonstrates his proposition with all but mathematical precision. To some readers he will appear a trifle dogmatic, but dogma is the father of the dogmatic. In asserting that the dogmas of the Church cannot stand or fall at the bar of human reason (p. 62), he has gone to an extreme, for it is the glory of truth that it is rational, and revealed truth is in perfect harmony with the purest reason. The chief objection to Christianity is, that it will not stand the test of reason, an objection that will not be overcome until the theologian is willing to submit it to that royal test of all truth. For ourselves, we are not afraid of the application of the test to every divine truth, from the existence of God to eternal retribution for unforgiven sin.

Introduction to the Books of the Old Testament. With Analyses and Illustrative Literature. By O. S. Stearns, D.D., Professor of Biblical Interpretation in Newton Theological Institution. 12mo, pp. 143. Boston: Silver, Burdett & Co. Price, $1.

A very suggestive digest of the thirty-nine books of the Old Testament. It skeletonizes the contents of each book, indicates its design and place in the canon, points out the difficulties relating to authorship, chronology, historical accuracy, and verbal contradictions the newer criticism claims to have discussed, and mentions many critical works to be consulted in the study of the general subject or the particular book under review. While not elaborate, it comprehends the vast area of inquiry, and is brief enough to be mastered in a month. We commend it to students without any reserve or any qualification.

The Lesson Commentary on the International Sunday-School Lessons for 1889. By Rev. JESSE L. HURLBUT, D.D., and Rev. HENRY M. SIMPSON, M.A. 8vo, pp. 262. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price, cloth, $1 25.

Of many valuable commentaries on the "Lessons for 1889" this one stands first because of the clearness of its interpretations, the authorities quoted in support of them, the rich illustrations of the truths taught, and the helpful references, practical thoughts, and general hints given in the progress of each lesson. It is a book primarily prepared for the Sunday-school teacher, but it is suited to the advanced scholar, and parents would be profited by carefully studying its crowded pages. Whether the reader prefers one or more helps on the "Lessons," he should not omit this commentary from his list.

Witnesses to Christ. A Contribution to Christian Apologetics. By WILLIAM CLARK, M.A., Professor of Philosophy in Trinity College, Toronto. Large 12mo, pp. 320. Chicago: A. C. McClurg & Co. Price, cloth, $1 50.

The Baldwin Lectureship of the University of Michigan, similar to the Bampton Lectureship of England, was established three years ago for the defense of Christian truth, the plan requiring a course of lectures to be annually delivered at Ann Arbor, and afterward to be published in book-form. This book is the second that has appeared under the auspices of this lectureship. Professor Clark is a foeman worthy of the steel of the champions of unbelief. In eight carefully prepared lectures he exposes the origin, essence, influence, and probable outcome of the regnancy of infidelity, whatever form it exists in or may possibly hereafter assume. He designates rationalism, mythicism, and materialism as the three phases of unbelief, puncturing them as so many bubbles in the atmosphere of faith, and insisting on their insufficiency as foundations of a stable and energetic life. As the resurrection of Jesus Christ is the great basal truth of Christianity he considers it at special length, reviewing the evidence of its accomplishment, and examining the arguments against it, reaching an invincible affirmation of faith in the great event and in all the truths dependent upon it. While the style of the writer is not of the vigorous cast of a polemic, it is of that mild and beautiful sort that wins attention and imperceptibly undermines the false theory which confronts the reader in his investigations of truth. Such lectures compensate for the expense required to secure them.

PHILOSOPHY, METAPHYSICS, AND GENERAL SCIENCE.

Philosophy and Religion. A Series of Addresses, Essays, and Sermons Designed to set forth Great Truths in Popular Form. By AUGUSTUS HOPKINS STRONG, D.D., President and Professor of Biblical Theology in the Rochester Theological Seminary. 8vo, pp. 632. New York: A. C. Armstrong. Cloth, $3 50.

While the volume is without a methodical development of any phase of philosophy, or any systematic treatment of religion as a whole, or any of its truths, there is scarcely a modern problem in either philosophy or re-

ligion that is not discussed in one or more lectures, and quite fully within the limitation intended by the author. In this respect the book is usable, and may be referred to at all times for something on the burning questions of the day. As subjects of philosophical discussion, idealism, evolution, scientific theism and materialistic skepticism are elaborated with critical thoroughness, and stand before us in their strength and weakness; while in the larger realm of religion the author devoutly and ably considers inspiration, miracles, the two natures of Christ, the atonement, with a scholarly address on New Testament interpretation, and a practical one on Christianity and political economy. In his sermon on the "The Baptism of Jesus" he claims, but does not prove, that Jesus was immersed. Nor can such a claim be established; but if the proof were patent it would not justify the position of the exclusive immersionist. As, however, salvation depends not upon water but upon blood, we dismiss the point as too insignificant for our time or thought. Theologically, the two lectures on "The Will in Theology" and "Modified Calvinism; or, Remainders of Freedom in Man," are of most consequence as showing not only that the subjects are under consideration by those hitherto known as fatalists, but as undergoing revision in order to harmonize with civilized thought and Christian culture. Retreating from Jonathan Edwards he inclines to Calvin, whom he alleges to have been more liberal in the construction of human history and the lesson to be derived from it. He says, "Will is itself the determiner;" man "is in the highest sense self-determined, and therefore solely responsible," and yet he declares man to be in bondage to motives and to the forces that bear him onward. When the Calvinistic mind is aroused from its sleep, it will find that the Arminian conception of freedom and responsibility has captured the world, and relieved the race of the intolerable weight of fatalism which for centuries interfered with progress and paralyzed human aspiration. Even to Arminians, however, these pages are interesting, since they indicate the changes in conservative thought and foreshadow a complete abandonment of the rejectable hypotheses of Calvin, Augustine, and Edwards. Let the book be read by those who would be broad in their thinking and be made acquainted with a rare and well-equipped mind.

The Credentials of Science the Warrant of Faith. By JOSIAH PARSONS COOKE, LL.D., Erving Professor of Chemistry and Mineralogy in Harvard University. 12mo, pp. 324. New York: Robert Carter & Brothers. Price, cloth, $1 75.

Of many books recently issued to exhibit the inner fraternity of science and religion, this is one of the best, as it is freest from partisanship, and most ample in its discovery and recognition of the truths both science and religion hold in common. The author, however, goes beyond the mere statement of harmonious truths, extracting from chemistry, astronomy, mathematics, and philosophy those principles that, underlying the processes of nature, also concenter in the working of the supreme religion. Induction and deduction unitedly, though sometimes singly, are shown to play as important a part in religion as in science. In that the author

prefers induction as fundamental to theology, because it has been fundamental to science, we differ with him, since deduction has now the right of way in general investigation. But we are quite ready to believe that both induction and deduction, as instruments of reasoning, are so valuable that the discovery of truth is impossible without them. He who *studies* this book will be prepared to resist the scientific attack on religion by a right use of natural facts and by a method as scientific and successful as that which it opposes. It well deserves the careful perusal of those who propose to defend religion by the scientific method.

On the Senses, Instincts, and Intelligence of Animals. With Special Reference to Insects. By Sir JOHN LUBBOCK, Bart., M.P., F.R.S., D.C.L., LL.D., Author of *Ants, Bees, and Wasps; Prehistoric Times*, etc. With over one hundred Illustrations. 12mo, pp. 292. New York: D. Appleton & Co. Price, cloth, $1 75.

The author has confined himself to facts within the particular sphere of his investigation, and obtained them from personal experiment and observation and the memoirs of other writers quite as intelligent and reliable as himself. With its illustrations and orderly study of the subject, the book will be valuable to those in search of the latest *résumé* of knowledge concerning in particular the senses and instincts of insects. As a preparation for this minute exhibit the author quite fully considers the senses and intelligence of man and animals, furnishing an abstract of the whole subject of world-intelligence. With a little patience the reader may familiarize himself with the organs of sense, genuine and problematical, of medusæ, annelides, mollusca, crustacea, centipedes, and all other lower animals, and their limitations, and find exquisite pleasure in understanding their individual habits, social laws, and the general powers supposed to belong to them. As a scientific work it is gratifyingly free from theories, making no attempt to ally man and the insect in a common heritage of organs, or resources, or ignorances. It is more of text-book for the scholar than for the school.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

The Life and Times of George Foster Pierce, D.D., LL.D., Bishop of the Methodist Episcopal Church, South, with his Sketch of Lovick Pierce, D.D., his Father. By GEORGE G. SMITH, North Georgia Conference, Author of *History of Methodism in Georgia, Life and Letters of James O. Andrew.* With Introduction by ATTICUS G. HAYGOOD, D.D. 8vo, pp. 688. Sparta, Ga.: Hancock Publishing Co. Price, muslin, $2; half morocco, $3; morocco, $4.

Bishop Pierce was a prominent historic figure in Southern Methodism from 1854, when, at the age of forty-three years, he was elected to the episcopacy, to 1884, when his earthly career closed. Prior to his last ecclesiastical elevation he was conspicuous in the pastorate, or the presidency of Emory College, preaching always with great eloquence and effectiveness, and being more than ordinarily useful in whatever position he held. He was an inactive member of the General Conference of 1840, but so acute an observer that he predicted the separation of the Church,

and would have favored a peaceable division at that time rather than delay the inevitable disruption (p. 99). When his name was proposed for the episcopacy his well-known refusal to accept the advanced teachings of Professor Upham and Professor Mahan respecting the doctrine of Christian perfection was urged against him, but his explanation seemed to conquer the opposition and he was triumphant.

Our interest in his episcopal career grows out of his political attitude, both during the war and subsequently, and his activity as a promoter of the Southern Church. He was committed in his prayers, sermons, and co-operation to the Southern Confederacy, believing in its righteousness as firmly as Bishop Simpson believed in the necessity of the Union (p. 436), and accepted the fiat of war because there was no alternative. He was therefore, in Northern language, a rebel, looking upon the abolitionist as an insane anarchist, and justified secession, if not by the Constitution, by the higher law of necessity or self-interest. The war concluded, he was loyal to his State and the federal government.

After the peace his first efforts were given to the restoration of his dismembered and almost extinct Church, but he met two obstacles in this philanthropic task. The first was within his scattered fold, some of the members and ministers advocating a union with the Protestant Episcopal Church, and others a return to the Methodist Episcopal Church, both of which propositions he sternly and successfully resisted. The second was the menacing presence of the Methodist Episcopal Church in the South, against which for twenty years the opposition has raged in vain. The compiler of the volume is reticent as to the actual position taken and maintained by the sectional bishop, but the North understands it to have been one of serious unfriendliness.

In ecclesiastical matters the bishop was both by nature and education a conservative, preferring established doctrines and usages to the uncertainties of change or the alleged advantages of progress. The General Conference of 1886 authorized lay delegation, the discontinuance of probation, the abolition of class-meeting as a test of membership; but when it was proposed to abolish the time-limit of the pastorate he threatened resignation, and prevented the untimely legislation.

The volume is largely autobiographical, representing the great leader in his own language, as found in his large correspondence, in elaborate historical notes in his own hand, and in conversations reported by others. The arrangement of the material is in logical order, and connected in a masterly way by copious notes from the compiler. Whatever opinions, political or otherwise, the Northern reader may cherish as regards the Confederacy, or the Methodism of the Southern Church, he will readily grant that Bishop Pierce was honestly faithful to both, and in his Christian character and life was a noble representative of some of the best teachings of our common religion. This book, evincing toil and patience on the part of the author, is a credit to him, and, exhibiting faithfully and fully the career of one so honored in his own circles, deserves to be consulted by the students of Methodism every-where.

The Aryan Race. Its Origin and its Achievements. By CHARLES MORRIS, Author of *A Manual of Classical Literature.* 12mo, pp. 347. Chicago: S. C. Griggs & Co. Price, cloth, $1 50.

The existence, geographical locality, and subsequent history of the Aryan race has hitherto been held as a speculation, though the grounds for an affirmative faith in the people here described are unanswerable, and therefore conclusive. The kinship of Asiatic and European nations is easily established not by the aid of philology alone, but by archæology, mythology, social institutions, political antiquities, and the marvelous literatures of the separated continents. A striking characteristic of Mr. Morris's interesting work is that while, without doubt, the temptation to fanciful and ingenious constructions was ever present he courageously resisted the pleasurable inclination, and rigidly held himself to properly accredited facts; unfolding the beliefs and institutions of that race, following its migrations and civilizing tendencies, and indicating the sources of its growth and power in the world. As to the home of the Aryans, he records (p. 51) his conclusion that during their nomadic era they resided in south-eastern Russia, and that in the Caucasian mountain region they perfected their language, learned the art of agriculture, and developed their political and religious ideas and organizations. From this center they spread throughout southern Russia and over Europe, being finally identified by miscegeneration with the numerous races of central and western Europe. This settlement of nativity may be accepted without dispute.

But other questions, such as the literary impulse and achievements of the Aryans, and the difference in moral development between Aryan and non-Aryan races, excite investigation, and cannot be considered as determined without further evidence. As the Semitic races were probably never fertile in literature, not even excepting the Hebrews, it remains to be shown that the original Aryans or their immediate descendants were superior to non-Aryan populations around them.

It is allowed that, skipping over many generations and inspecting the literary results of distant posterity, the claim of literary superiority is defensible; but as applied to the progenitors of the race it is more than questionable. The same is true respecting moral culture, the Hebrew race constituting a providential exception. The unsettled problems, however, of this book do not detract from its worth, but rather add to it, since they spread the whole subject before us. As it is more than a primary treatment of a difficult problem, it is commended to those in search of a pretty accurate solution, or of an investigation that is fundamental to any intelligent opinion of that earliest of blood-related races.

The Critical Period of American History, 1783–1789. By JOHN FISKE. Crown 8vo, pp. 368. Boston and New York: Houghton, Mifflin & Co. Cloth, $2.

Noting the crises through which the American republic has passed, and from which it has emerged stronger, purer, and intenser, with a progressive purpose, the period of five or six years preceding the adoption of the Federal Constitution in 1788 is generally emphasized by historians as per-

haps the most critical because it was creative of national life. Little does the present generation appreciate the dangers, possibilities, and uncertainties of the formative struggles of those days; hence the opportuneness of a book that brings to light the events, tendencies, probabilities, and finalities of the nation-making epoch. Professor Fiske rightly characterizes such events as "germinal," because they determined that the continent of North America should be dominated by a single powerful and pacific federal nation, instead of preparing for the multiplication of small, self-supporting, and antagonistic republics, soon finally to decay without fulfilling a great idea in the world. Whatever was involved in the creation of a national sentiment, as opposed to the petty sovereignty of colonies; whatever the erection of a nation required, such as governmental policies, the right of suffrage, treaty-making and money-making powers, and harmony with interstate attitudes and prerogatives; what really belonged to the federal principle, and how it should be established and enforced, were the constituencies of the great problem whose solution required statesmanship of more than ordinary virtue. With some misgivings the fathers entered upon the task and accomplished it definitely, though somewhat imperfectly, leaving to posterity the legacy of good government, to be improved and harmonized from generation to generation. This is the trend and tone of Professor Fiske's book, in which the partisanship of the historian does not appear, but rather the unbiased spirit of a surveyor of human events. The description of British influence at that time in American politics; of colonial aspirations to independence rather than unity; of jealousies among the colonies; of the institution of slavery as a factor in the Constitution; and, finally, of pre-constitutional tendencies in certain statesmen and colonies, is ample in substance, elegant in form, sincere in spirit, and wholesomely attractive from beginning to end. The American citizen who would not be unacquainted with the history of the ante-Constitution period of the country should hasten to possess himself of this book, and thoroughly read and digest it.

Four Years With the Army of the Potomac. By REGIS DE TROBRIAND, Brevet Major-General United States Volunteers. Translated by GEORGE K. DAUCHY, late Lieutenant Commanding Twelfth New York Battery Light Artillery, United States Volunteers. With portrait and maps. 8vo, pp. 757. Boston: Ticknor & Co. Price, cloth, $3.

Army literature will not cease to be interesting and valuable to American citizens so long as patriotism exists or the republic endures. At present a revival of inquiry into the internecine strife of 1861–1865 is quite manifest from the war serials in magazines, the large space given in newspapers to war reminiscences, and the many books published on various phases of the conflict. General De Trobriand, a Frenchman by birth, an American by adoption, and a Potomac Union soldier in our contest, relates in this book most vividly, most accurately, and somewhat minutely, the operations of the Eastern Army against the rebel hosts under the distinguished leadership of General Lee and his intrepid, if not brilliant, colleagues. He writes both as an historian and a military officer, whose keenness of ob-

servation and disposition to verify what came to him merely by report qualify him for chronicler of the most eventful period, and, in some respects, of the most important army, of the struggle for self-preservation. Soldier-readers of these pages will live over the war again; all others will live in the war, as they trace its history, progress, and denouement. It is a book of blood, heroism, death, and victory. The roar of cannon is heard from Williamsburgh, Fredericksburgh, Chancellorsville, Gettysburgh, Spottsylvania, Petersburgh, and Richmond; the plans of commanding generals, McClellan, Pope, Burnside, Meade, Hooker, and the unconquerable Grant, are exposed in military movements that range from Pennsylvania to North Carolina; and the life of the soldier, on the march, in camp, on the field of battle, in the hospital for repairs, and in death's solemn grasp, is recorded with a fullness and a pathos that excite admiration for heroism, and tears of sympathy with suffering and bereavement.

This book is read in France in the people's tongue, and is correcting many errors which France had received respecting the origin of the war, the purpose of the South in precipitating it, the strength and valor of the Union armies, and the permanent results of the success of the North to the whole country and the world. It is read in this country as a translation which is so perfect that the vivacity of the author and the integrity of the history are fully preserved.

Præterita. Outlines of Scenes and Thoughts perhaps Worthy of Mention in my Past Life. By JOHN RUSKIN, LL. D., Honorary Student of Christ Church, and Honorary Fellow of Corpus Christi College, Oxford. Vol. I, with engraving. 12mo, pp. 432. Second Edition. New York: John Wiley & Sons. Price, cloth, $1 50.

Ruskin's autobiography is a warehouse of rich and well-preserved treasures, the examination of which will be profitable to old and young alike. The author confesses to no special restraint in the preparation of his history, being garrulous, anecdotal, domestic, political, social, and all else that has constituted his life in private and public. In this free and easy, yet withal sincere and elegant way, he best describes himself, providing the obituary-maker, when that time shall arrive, with nothing to do but to quote from *Præterita*. Ruskin ascribes his mental discipline to Homer, Sir Walter Scott, and the Bible, which he was compelled to master in his youth; a hint of some importance to parents and educators in these days. Space is given to tutorships, travel and its educational impressions, affectionate remembrances of parents, inclinations to art-studies, some conceptions of the Church and church music, and incidents, both rare and common, that enter into the every-day life of youth and manhood. The volume improves the taste for biographical literature, and excites the curiosity to know more of Mr. Ruskin, who still further discloses his life in succeeding volumes. One book of this character and contents is worth a score of trivial biographies of average men, and its purchase is therefore advised.

Montesquieu. By ALBERT SOREL. Translated by MELVILLE B. ANDERSON and EDWARD PLAYFAIR ANDERSON. 16mo, pp. 218. Chicago: A. C. McClurg & Co. Price, cloth, $1.

Montesquieu was both a philosopher and a politician, exercising while living a potential influence in administration circles and among the academic thinkers, and a broader and more contagious influence in the world after his death. He had the reserve of scholarship, the courage of a reformer, the independence of a seer, and the humility of self-depreciation. In personal qualities he was magnetic, in the power to think he was clear and resolute, and in metaphysical analysis he was as original as he was profound. Two books made him famous. The first, *Lettres Persanes*, was partially a caustic and remorseless criticism of the Academy, but in the larger grasp it was a philosophic diagnosis of the age, and of France in particular, having much to do with the democratic revolution that swept the monarchy from its foundations. His chief work, the *Esprit des Lois*, cost him twenty years of toil, but the product is almost as valuable as when it was written. In its pages he discusses the nature and prerogatives of citizenship, encouraging patriotism and philanthropy by the highest considerations, and bases the stability of government upon equity and the well-developed ethical sense in humanity. This translated volume is biographical, historical, critical, and analytical, setting forth the transient and permanent influence of one of France's great writers, and discovering to the reader those ethical balances in society that work for peace, order, and progress.

POETRY AND ART.

Essays Chiefly on Poetry. By AUBREY DE VERE, LL.D. In two volumes. Volume I: Criticism on Certain Poets. 12mo, pp. 314. Volume II: Essays, Literary and Ethical. 12mo, pp. 295. London and New York: MacMillan & Co. Price per vol., $2.

It is a mental relief to pass from the rhetorical and vivacious characterizations of English poets and poetry by the noted French writer, M. Taine, to the calm and almost passionless analysis of the same poets by Aubrey De Vere. The French writer is exuberant in description, excessive in adoration of merit, or hypercritical in discovered blemishes, or in the uncovering of his national and literary prejudices. The present author, limiting his study to a few examples, is in honest search of poetic genius, passing over obstructions and infirmities in the lives of his favorites as facts inseparable from every life, and pointing out their secretive virtues and talents both perspicaciously and with a just sense of honorable appreciation. Spenser, Wordsworth, and Sir Henry Taylor, poets similar and dissimilar, claim his attention in the first volume. Acknowledging that Spenser is a poet for poets he undertakes the difficult task of showing that he is also a poet of the humanities; but, as it was an ideal humanity that he ever kept in mind, he never acquired a popular hold on the human race. Though not metaphysical in expression, he was philo-

sophic in thought; and could not descend to the simplicities of poetic speech and form. Finding it difficult to locate Wordsworth in the gallery of poets, the author is at ease in representing his affinities and mental qualities; but, complete as is this monograph, one wonders at the close if Wordsworth was only the poet of nature, or a philosophic poet, or the poet of the domestic spirit. In fact, he was the embodiment of a triune idea, composed of nature, philosophy, and humanity, and in its expression advertised a largeness of soul and a comprehensiveness of perception that identify him with poetic oracles. Sir Henry Taylor has no audience in America; but the author's sketch will have readers in this country.

It is questionable if the nineteenth century may be regarded as a poetic century (p. 265), unexcelled by any other except the sixteenth or Elizabethan. England should exalt her poets, but no poet is really great who does not grip the future. We doubt if one of these except Wordsworth has any hold upon the present day, and their oblivion is probable.

In the second volume the author concludes his dissertation on poets and poetry, characterizing with equal luminousness and versatility Shelley, Keats, and Landor, and developing the latent poetic instincts of the reader, for every man more or less is poetic. The introduction of other articles, as "The Subjective Difficulties in Religion," "A Saint," and "The Human Affections in the Early Christian Time," is incongruous because outside of the main subject. However, these volumes will be prized as models of subjective studies, as decisive of the spirit of English poetry, and of the true place certain poets occupy in English estimation.

Wit and Humor. Their Use and Abuse. By WILLIAM MATHEWS, LL.D., Author of *Words, Their Use and Abuse; Oratory and Orators; Men, Places, and Things*, etc. 12mo, pp. 397. Chicago: S. C. Griggs & Co. Price, cloth, $1 50.

Every brain-oppressed thinker will be grateful for this vindication of the comic tendency in humanity, and to be assured that under limitations and a guiding education it may be made potential for good. Wit and sobriety, humor and religion are set down in some catalogues as antithetical, whereas, understood and harmonized, they may be co-operative and productive of advanced results. Dr. Mathews is clear in thought, strong in diction, and instructive in purpose. In his discussion of the theories, uses, and abuses of wit and humor; in his definitions of epigram, parody, pun, repartee; in his delineation of the antiquity of wit, and in his description of men who lack the sense of humor, he is definite in statement, ample in resources, and withal suggestive of the proper appropriation of this maltreated and suppressed force in individual life. The practice of applying passages from the Scriptures (p. 123) to trivial or ludicrous events he justly condemns, but allows ridicule, sarcasm, wit in argument and for controversial ends. While he acknowledges that "punning" is vehemently denounced by the atrabilious jesticide, he inclines to this form of wit, but not in terms of sufficient virility to overcome our prejudices against it. As an authority on the general subject, we are safe in following his instructions.

LAW.

The Student's Law Lexicon. A Dictionary of Legal Words and Phrases, with Appendices Explaining Abbreviations and References to Reports, and Giving the Meaning of Latin and French Maxims Commonly Found in Law Books. By WILLIAM C. COCHRAN, of the Cincinnati Bar. 12mo, pp. 332. Cincinnati: Robert Clarke & Co. Price, law sheep, $2 50.

A Manual for Notaries Public, General Conveyancers, Commissioners, Justices, Mayors, Consuls, etc., as to Acknowledgments, Affidavits, Depositions, Oaths, Proofs, Protests, etc., for each State and Territory, with Forms and Instructions. By FLORIEN GIAUQUE, of the Cincinnati Bar, Author of *A Manual for Assignees, A Manual for Guardians, Election Laws of the United States*, etc. 8vo, pp. 388. Cincinnati: Robert Clarke & Co. Price, cloth, $2; law sheep, $2 50.

Chromatic Chart and Manual of Parliamentary Law. By J. ROSS LEE. 24mo, pp. 14. Cincinnati: Robert Clarke & Co. Price, stiff paper covers, 25 cents; leather, 50 cents.

The above books should be owned by every layman, as they relate to every-day affairs having a legal aspect, and abound with information that he needs, and will appreciate when in possession of it. To the clergy the *Lexicon* and *Chromatic Chart* will prove invaluable. So related is the minister's vocation to civil life, and so involved with its complications and perplexities, that a knowledge of legal phrases, modes of procedure, and of the Latin and French maxims in constant use will more fully equip him for his sympathetic and life-searching work. Next to a study of the Gospel it is important to understand not only the Mosaic moral and civil law, but also the legislation of civilization, and the spirit of law in these days touching progress, reform, and the common elevation of the race. The *Lexicon* will be helpful in this direction. The *Chromatic Chart* will enable one, however hitherto unfamiliar with parliamentary forms and usages, to preside with dignity, culture, accuracy, and grace at any public meeting, and to acquire skill and self-possession as a participant in the proceedings of legislative or other bodies, with small expenditure of time and little outlay of money. These books are therefore officially indorsed.

MISCELLANEOUS.

Lee & Shepard, Boston, Mass., gratify the fiction-readers with *Readings from the Waverly Novels*, by Albert F. Blaisdell, and *Riding his Time*, by J. T. Trowbridge, two books of charming mechanical neatness and very readable contents. Harper & Brothers continue the issue of attractive novels, *A Christmas Rose* and *The Countess Eve* being among the latest, while in *In Far Lochaber* and *The World Went Very Well Then* the high-water mark of modern fiction is realized by their authors. Purchasers of this kind of literature should see that the imprint of either house is on the title-page, if they are in search of safe and wholesome books.

The Guide to Holiness will celebrate its fiftieth anniversary next year. It was commenced in 1839 by Rev. TIMOTHY MERRITT as *The Guide to Christian Perfection*. The name was afterward changed to *The Guide to*

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The programme for the semi-centennial year is attractive. Any person desiring sample copies should address PALMER & HUGHES, 62 & 64 Bible House, New York.

Hand-Book of Canadian Dates. By FRED. A. MCCORD, Assistant Law Clerk, House of Commons. 16mo, pp. 102. Montreal: Dawson Brothers. Price, flexible cloth, 75 cents.

History, political, religious, governmental and social, is here most admirably skeletonized, imposing upon the reader the delightful task of clothing the events with the flesh of the circumstances that always constitute the most interesting and sometimes the most visible features of the movements of men. As a reference manual on Canadian matters this is indispensable, and belongs to the best class of books for ready hand use.

Harper's Young People, 1888. 8vo, pp. 928. New York: Harper & Brothers. Price, $3 50.

This bound volume is a prize. Few there are who will dispute that this great publishing house provides one of the best young people's papers in circulation in this country. Unlike a religious paper, it enters every field of human life, and is historical, biographical, poetical, and scientific, and is crowded with illustrations, puzzles, stories, and that kind of miscellaneous reading that adapts it to all households, small or large, rich or poor, ignorant or intelligent, pious or depraved. It is a civilizer in the home.

The Gospel in All Lands for 1887. 4to, pp. 576. Representing the Missionary Society of the Methodist Episcopal Church. New York: Phillips & Hunt. Price, cloth, $4.

This bound copy is valuable for reference as to the condition and customs of nations, and the missionary movements of the Church among them during the year 1887.

Chronicles and the Mosaic Legislation. By MILTON S. TERRY, D.D. New York: Funk & Wagnalls.

A critical document, answering rationalists and vindicating the historicity and canonicity of these books.

The Doctrines and Discipline of the Methodist Episcopal Church. 1888. With an Appendix. Edited by Bishop S. M. MERRILL. 16mo, pp. 468. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price, 25 cents.

Journal of the General Conference of the Methodist Episcopal Church, held in New York, May 1–31, 1888. Edited by Rev. DAVID S. MONROE, D.D., Secretary of the Conference. 8vo, pp. 787. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe.

What Shall we Do with the Sunday-School as an Institution? By GEORGE LANSING TAYLOR, L.H.D. New York: Wilbur B. Ketcham. Price, 20 cents.

All Around the Year. By J. PAULINE SUNTER. Boston: Lee & Shepard.

Illustrated Holiness Year-Book, 1889. New York: Palmer & Hughes.

THE LOGIC OF INTROSPECTION;
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TESTIMONIALS.

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MAY—JUNE, 1889.

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METHODIST REVIEW.

(BIMONTHLY.)

J. W. MENDENHALL, D.D., LL.D., Editor.

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METHODIST REVIEW.

MAY, 1889.

ART. I.—PERSISTENCY OF ETHNIC TRAITS.

THE student of history must be constantly surprised to see recurring, after the lapse of centuries, the personal and race peculiarities of the ancient peoples. The institutional forms of human society are not nearly so long-lived as are manners and customs. Even those great political organizations to which we give the name of governments are comparatively evanescent. If we take those that have longest survived we shall find their career to have been but brief compared with the epochs of geology, archæology, or anthropology. A vast majority of the governments which have been instituted by men have not survived a century from the date of their founding. A few have lived longer.

Among the kingdoms of Western Asia, Assyria held a single organic form from the last year of the fourteenth century B. C. to the forty-seventh year of the eighth century, a total of five hundred and forty-three years. In North-eastern Africa Egypt had a continuous existence from Menes to 525 B. C., a period a little over three thousand years in duration. In Europe the two conspicuous examples of political longevity have been Rome and England. The former, from the founding of the city to the overthrow of Romulus the Little, survived for twelve hundred and twenty-nine years; the latter, from Alfred to Victoria, has reached a span of a little over a thousand years. Thus much for the occasional persistency of political institutions.

The real life of man is far removed from his political form.

Instead of being the first, the political garb is the last expression of his methods as a human creature. There are, however, other garments which fit him more closely and last much longer. The political form of society is only a spectacular overcoat—a thing easily seen and easily described, but *very loose* and readily removed from the person. Men have carried into all parts of the earth into which they have distributed themselves the race peculiarities inherited from their ancestry, and the actual activities of mankind are much more ethnic in their derivation than they are civil or political. Indeed, I am almost willing to hazard the assertion that all the major realities of human life are deduced from the ethnic side. They have come down from antiquity with the blood of the race, and find expression in a thousand ways which, taken in the aggregate, constitute *history*. This ethnic life of man is the indestructible part; the part which is transmitted from age to age, receiving increments in different centuries and from different sources, constituting what may be called the immortalities of human society.

It thus happens that when we look abroad at a given race and attempt to determine its physiognomy, to describe its motives and conduct, we find an assemblage of ethnic traits struggling for expression. The old method in history sought simply to delineate; to give pictorial representation of things as they appeared to the eye of sense; to paint, as if on a flat canvas, the *aspect* of things. The new method seeks perspective. It considers the aspect only as the current expression of the forces which lie behind it. It lays all the stress upon the *movement* of human society, and very little on the visible features. In this way it happens that the scrutiny of the student of history is constantly fixed on what we here call ethnic traits; and in the consideration of these the one thing which most surprises his ideal and most instructs his critical faculties is the *persistency* of race characteristics. He perceives at a glance that they assert and reassert themselves in so many forms, and constitute the real explanations of so great a part of human conduct, as to be in reality the vital body of the subject which he is to investigate. It is the purpose of this article to note a few examples of those ethnic peculiarities which, in spite of all vicissitude and all catastrophe, live on, rising out of the

past into the present, and constituting at once the most invariable and the most vital part of human conduct.

The persistency of linguistic phenomena must have attracted the attention of all observers. The accent and voice of the father are not more certainly transmitted to the child than are the accent and voice of the race transmitted to posterity. It is easier to overthrow a kingdom than to subvert an accent. It is possible to show that peculiar inflections of the voice, and peculiar forms of emphasis, have survived much more than a thousand years on the tongues of the descendants of some tribe by whose original instincts the peculiarities in question were devised.

Long before Greek was Greek, in the highlands of Phrygia, the people—in what stage of the human evolution we scarcely know—spoke a dialect the words of which were mostly paroxytone; that is, the accent was thrown back from the ultimate syllable. In ages afterward, when the old Æolic Greeks, first of the Hellenic tribes, came island-wise across the Ægean, they carried this peculiarity of speech into Hellas; and ever afterward the Æolian Greek persisted in preserving the quality of the ancestral tongue.

Later on, among the western nations of Northern Greece, —the Epirotes, and particularly the Illyrians, to say nothing of the Macedonians, who had the same dialectical inflections—the Greek accent continued to differ from the Doric and Attic Greek of the south. Still further on, we discover among the Aryan tribes of Central Italy on the west, the vanguard of the Græco-Italic race, mere adventurers aggregating in Latium, nearly all males at first, robbers by profession, not nearly so tearful in their sentiments as Father Æneas was in the Vergilian fiction, those primitive Albanian fathers—Romans, in short. Every student of language knows with what assiduity the Latin tongue avoided an accent on the ultimate. Down to the present day, in the dialects of Albania and even in the Italian language itself, we may find the evidences of this linguistic peculiarity, which made its appearance among the Phrygian ancestors of the Græco-Italic race more than fifteen hundred years before our era.

Is it possible to intensify negation? that is, when a negative particle has been once thrown into a sentence does that end the

matter? What shall be the effect of introducing a second negative into the same sentence? Some languages have adopted the latter expedient. Even the discerning Greek multiplied his negatives, and the greater the number the stronger the negation. But for some reason Latin adopted the opposite plan; that is, in Latin one negative completes the negation. And the same is true in every tongue derived from the Latin stock, and in most of the languages which have been affected by the Latin grammar. Of the latter, English is the most conspicuous example. It is known to all how upon the Teutonic grammar of our barbarian ancestors the Roman monks of St. Gregory's time and subsequently imposed the grammatical structure of Latin. While St. Patrick and his followers strove in Ireland to cultivate the vulgar Celtic and bring it to development according to its own principles, the Latin monks in England pursued exactly the opposite course, contemning Saxon and enforcing upon it the principles of the grammar which they had brought with them from the south of Europe. Now in Anglo-Saxon the Greek principle of *doubling negatives* prevailed. Perhaps no other tongue has ever so intensified its negations by the addition of negative words and particles as did the Anglo-Saxon.

Every child born with an English-speaking tongue in his mouth begins his linguistic career by doubling the negatives. Nature is strong. Nature says that two negatives are better than one; that they do not amount to an affirmative. For much more than a thousand years the Latin grammar, imposed by the old schoolmen on the English language long before the incoming of the Normans, has been struggling with the native impulses of our ancestral speech—struggling in vain. For, as we have said, every child, even in the arms of the most scholarly mother, in his very lispings, before the morning sky of thought is more than faintly dappled with the monosyllabic mists, shocks her artificial correctness by adopting the Anglo-Saxon grammar. He doubles his negatives. When two are not sufficient, he puts in three, or six. In doing so he bears unmistakable witness to a lineage much older than the introduction of Christianity into the British Isles. I should not be surprised if another thousand years would be insufficient to obliterate from the brain and tongue of English-

born children the disposition to intensify negation according to the practice of a barbarian ancestry whose homes were in the Hollow-lands of Northern Europe.

American folk-speech preserves a great number of such peculiarities. Anglo-Saxon words were richer than those of any other speech in what are called "breakings." The breaking was generally a short *ĕ* inserted before the principal vowel in the word. The Anglo-Saxon word, as all the world knows, was generally a monosyllable. The breaking before the principal vowel or diphthong gave to the words in pronunciation a peculiar *y*-like effect. Thus we have such words as bēon, *to be;* ceald, *cold;* dēop, *deep;* ēage, *eye;* eorthe, *earth;* feaw, *few;* geard, *yard;* geong, *young;* healf, *half;* heofon, *heaven;* heorte, *heart*, etc. These words in Anglo-Saxon were pronounced very nearly thus: byon, kyald, dyope, yahge, yorthe, fyaw, gyard, gyong, hyalf, hyofon, hyorte.

The most casual observer will have noticed among all the folks the disposition to preserve this Anglo-Saxon "breaking," against all lexigraphic rules. Ever since the days of Johnson and Richardson, the lexicographers have been trying to teach English-speaking people to say *car;* and polite folks so pronounce it. But the disposition to say *kyar* is almost as universal as the disposition to eat or sleep. Patrick Henry said, "Nothing on *yairth*, I tell you." What does h-e-a-r spell? Is there a breaking, that is, a slight *y* sound in the word? The people so pronounce it. The lexicographers have it otherwise. How *care*ful we must be in saying *careful*, and how many great men are unkind when they are trying to be *kyind*. The Yankees even more than the Western folk have preserved the Anglo-Saxon breaking. Neither Worcester's *Dictionary* nor Dr. Holmes's ridicule has been able to prevail against a subtle ethnic disposition which Americans have inherited from an ancestry whose language as a distinctive form of speech perished before the Crusades.

Human speech is only one out of scores of indications which bear swift witness as to race character and descent. The peculiarities of building which the primitive races invented, or possibly gained from an ancestry still older than themselves, have always an ethnic significance. I have heard the fact cited that the birds and quadrupeds build according to a fixed plan—

that there is no departure from the type which the architectural instinct of a given kind of creatures has provided for itself. Undoubtedly; and the races of men have much of this same quality.

It is much more difficult than we are wont to suppose to change the manner of structure. Show me an Aryan anywhere between the western foothills of Burmah and the upper waters of the Rio Amazonas, and I will show you a man who is able to see a house in a tree; that is, he is a wood-builder, as contradistinguished from a mud-builder. He can be civilized —or at least refined—up to the point of building by brick and stone-work; but wood is his forte. The trunk of the tree, with little modification or much, has been the delight of all the Aryan folk from the days when the first tribes set out from the Bactrian Highlands to do the adventure and thinking for the rest of mankind.

Shem, on the other hand, does not take kindly to timber; and Ham not at all. It is believed that in all ancient Media, before the days when the relations between that power and Persia were reversed by the genius and sword of the young man Cyrus, there was not a single brick or slab of cut stone. Ecbatana, with its palace, and probably its temples, was built of wood. Chaldæa, on the contrary, was, architecturally considered, one vast brick: mud, bitumen, solid, square, heavy structure of earthen masonry—such were the ideas of the architects who built for the great people out of whose border town Abraham started west with his clan and his camels.

These building instincts are preserved to the present day in the descendants of the ancient peoples here referred to. I will cite a single circumstance, sufficiently occult in its origin and instructive as a fact. I refer to the position of the ground-plan of house-building with respect to the points of the compass. So far as my knowledge extends, all the Aryan nations have set their houses so that the sun in rising, at noonday, and on going down should look on the three *sides* of the building. We call this arrangement of the ground-plan "setting the house square with the world." It seems as natural to a man of the Aryan race to have a south and a north side to his house (the conditions of the locality permitting it) as it is to have a house at all. The ancient Chaldæans and the later Babylonians in all

that portion of Mesopotamia below the latitude of Hit and Samarah chose, under the influence of some instinct which it is difficult to understand, to lay the ground-plan of all their houses, with the four *corners*, instead of the sides, to the cardinal points of the compass. It is known that at least some of the great temples and palaces of Assyria beyond the Upper Tigris were constructed in the same manner. We may be sure that for some reason the Aramaic branch of the Semitic peoples preferred that the sun at rising should shine against the *corners* of their houses, and not against the sides. The point of great interest about this architectural peculiarity of a certain group of ancient peoples is, that it has persisted to the present day, not universally, but with sufficient distinctness to mark the descendants of a people who were already old when the Vedic hymns were still young on the tongues of the Indian poets.

The evolution of clothing is marked with many ethnic lines. The form and character of the garments which men and women have invented for the protection and adornment of their bodies is as much the result of race instinct as of climatic adaptation. We need only reflect for a moment to see that a great majority of the garments which have been worn by men and women have very little respect, or no respect at all, to the human form. In the absence of knowledge, the uninformed observer would be left wholly to conjecture in determining the use of the larger part of the articles worn for clothing. This was especially true among the Eastern peoples and the races of antiquity. In general, the progress of civilization has brought a conformity of the garment to the shape of the person. In the progress of humankind to the West *trousers* did not appear until the migrating nations had passed the highlands of Armenia. The Iranic Aryans, who filled up the Persian plateau, and the Indic races, who poured through the Hindoo-Kush into the valley of the Indus, were still under the primitive instincts of apparel, and to this day the ancient styles have been preserved in all the countries occupied by our Oriental kinsfolk.

But as the west-bound march continued, as Mesopotamia was passed and the ancestors of the Græco-Italic peoples entered the hill-country of Cappadocia and Phrygia, certain garments were invented hitherto unknown among men. Shoes

were here first introduced. The trousers were an Aryan invention. It seems a thing simple enough, but the history of the evolution of this garment would occupy a volume, and would embrace a variety of details more interesting than fiction, more instructive than Plato's *Dialogues*.

It was in this same region that the well-known Phrygian cap, which may be rightly regarded as the most chaste, simple, and elegant form of head-dress ever seen, was invented. The modern saddle and the modern method of bridling and riding the horse, as distinguished from the Oriental and Turanian methods, were introduced at the same time and under the same circumstances. We speak here of a period as much anterior to the epoch of the Trojan War as that event was anterior to Platæa and Salamis. From that day until the present the garment to which we have referred has had a struggle for existence, gradually gaining ground among the western Aryan nations, and being adopted even by the scattered sons of Israel in Europe and America, but never as yet able to make a conquest anywhere to the east of the meridian of its origin.

When the Græco-Italic peoples of Southern Europe first became acquainted, in the pre-classical ages, with the Celtic race north of the Alps, they found in the civil organization of that people three orders of nobility—the Druid priests, the Gaulish chieftains, and the Equites, or horsemen. The first attended to the religious duties of the State; the second were the civil rulers, and the third constituted that body of cavalry with which the legions of Cæsar had to contend for the mastery of the country between the Rhine and the Pyrenees. The second of these noble orders, that is, the chiefs, wore as a national dress a kind of blanket, of striped or variegated cloth, thrown around the body somewhat after the manner of the Roman toga. The garment was the established style as early at least as the fourth century B. C. After twenty-three hundred years it is still worn by the Gaelic Highlanders of Scotland, and it is doubtful whether another thousand years will witness its extinction.

About a year ago I was passing along the principal street of Paso del Norte, taking my first view of the low adobe houses, and my first practical lesson in Spanish as it is spoken. Most of the people were of the ruder, poorer class; but while I was listening to the enchanting talk of some draymen as

they unloaded their boxes of Sonora oranges a living creature came out of a kind of bazar on the other side of the street, and began to walk up and down. His dignity was something indescribable. I do not mock at his walk when I say it was majestic. He had on a hat which (as I afterward learned from pricing those in the shop) was worth $300. But what caught my attention at a glance was the outer garment which he had thrown around his person, and which he adjusted now and then by giving an aristocratic movement to some of the foldings. It was my first sight of a *Roman toga!* The man who wore it was a Spaniard—doubtless a Castilian. And if a Castilian, then he had in his blood an element of the old Celtiberian life which belonged to the center of the Spanish peninsula before the days of Hannibal. That is, his blood was composite, a part having come with the Celtic race through the notches of the Pyrenees, and the other part by the way of the Pillars of Hercules out of Africa; finally, from the Hamites in Egypt and Arabia. But my Mexican was not only Celtiberian; he was Latin—Roman. His haughtiness was of that sort. And then his color—that was Moorish. Islam had left its stain, not on his skin but in his blood. The Saracen was in him as well as the Celt, the Iberian, and the Latin stock. But his cloak was the Roman toga. No mistaking that. Its genealogy was as certain as mathematics. It was a part of that universal ethnic calculus by which the visible aspects of human life are determined in every part of the world. To wear such a cloak was natural to a descendant of the Roman race; but has any one ever seen a comfortable German or Englishman inside of a toga? I think that the long white robes worn by the Druid priests of Britain were associated with the ritual of Zoroastrianism; and if ethnography were sufficiently advanced as a science we should find that the altar-stones of the Druid in the center of Stonehenge, or far out in the gloom of the oak woods, had, somewhere in the past, an ethnic identity with the fire-altars of the Parsees.

All the principles and practices by which the races of men have adapted themselves to their environment have been characterized by such peculiarities as can only be accounted for on the grounds of ethnic preference. I do not pretend to offer or suggest an explanation as to *why* some primitive races have

chosen one method and some another of gratifying their desires and perpetuating their lives. I simply insist that far back in the tribal state instinctive dispositions appear among men and work out certain results in conduct which must be simply referred to ethnic preference. For instance, the milk-bearing animals are widely distributed over the earth. I do not know but what their distribution is coïncident with that of the human race, but the uses which men make of these auxiliary creatures and of their products are as various and peculiar as the peoples themselves. The goat in America might be used for milk and cheese under circumstances most favorable to plenty and profit, but there is an ethnic repugnance among the Aryan races to such use. The use of goats' milk in America seems as far off as lion-hunting or Buddhism.

The area of certain prepared foods is coïncident with ethnographic lines rather than with climatic boundaries. All the Aryans of Europe, with the exception of the Græco-Italic races, came into the Continent out of Asia, around the Euxine, northward out of Armenia. The race-current which thus flowed into Europe from the Upper Volga contained the potency of all the Letto-Slavic, Teutonic, and Celtic peoples. It is possible to trace in this channel, from its source in Scythia to its distribution along the North Sea, the pathway and distribution of *sour cheese* as a food of man. The custom of making and preferring this product seems to have originated among the Scythians, with whom it was a principal article. Strangely enough, it was the milk of mares which they used in its preparation rather than the milk of cows or goats, though they possessed both. In the hands of the Teutonic Aryans, the manufacture was continued from cows' milk; and all of those odorous compounds which Dutch ingenuity has extracted from the curd have resulted from an ethnic appetite which is quite unaccountable to the majority. The pathway of pepper can be traced geographically and ethnically, being generally coïncident, so far as the Aryans are concerned, with the distribution of the Latin races. It cannot be doubted that the Mexican and Peruvian palate of to-day is excited by the same condiments with which Roman bacchanalians were wont to provoke their appetites under the Empire.

These things may be considered trifles, but they are rich in

meaning. If we pass to those intellectual and moral characteristics which may be called ethnic we rise to a higher and much more important plane.

Different peoples have taken their different views of the natural world according to ethnic lines. The Aryans have been poets and mythologists. The views which they have taken of nature and their methods of expressing the same have been identical in all countries and all ages into which these peoples have been distributed, whether in the Punjab and Nepaul, on the Iranian plateau, in the Græco-Italic peninsulas, in the dark woods or lowlands of Northern Europe, or in the wilds of the New World. To the Aryan mind nature has presented herself as a problem to be solved. The aspects of the visible world have attracted a curious interest and called forth a vast array of poetical imagery and rational speculation. It might be said that the most natural activity of the Aryan intellect is *to follow the sequence of phenomena.* In an unscientific age this disposition produces mythology. In a scientific age it produces natural philosophy. In all ages it produces poetry. I do not know of any other respect in which the human mind has changed its modes of action so little as in the expression of its sentiments relative to the aspects and influences of nature. It will be said, of course, that there is a great difference between mythology and physics. And so there is—in the nomenclature; but not in the substance. It makes little difference by what names things are called so long as they are the same things, apprehended with the same vision.

To the first Aryans, nature was, of course, as she is to all children, more *alive* than she is to the last Aryans; and this being more alive constitutes the fundamental difference between mythology and natural science. All the rest of the difference is simply a linguistic mutation which may be neglected in the inquiry. I have been surprised to note in the *Dialogues of Socrates* precisely such expressions and such views of nature as might have been given out yesterday by some scholar in comparative philology. In the *Phædrus*, for instance, occurs the following interlocution:

Socrates. Turn this way; let us go to the Ilissus, and sit down at some quiet spot.

Phædrus. I am fortunate in not having my sandals; and as

you never have any I think that we may go along the brook and cool our feet in the water; this is the easiest way, and at midday and in the summer is far from being unpleasant.

Socrates. Lead on, and look out for a place in which we can sit down.

Phædrus. Do you see that very tall plane-tree?

Socrates. Certainly I do

Phædrus. There is shade there, and the wind is not too strong, and there is grass to sit, or, if we like, to lie down.

Socrates. Lead on, then.

Phædrus. Tell me, Socrates, is it not from some place here they say that Boreas carried away Orithyia from the Ilissus?

Socrates. So they say.

Phædrus. Should it not be from this spot? for the waters seem so lovely, and pure, and transparent, and as if made for girls to play on the bank.

In what respect does this differ from Goethe, from Wordsworth, from Tennyson? The young Bryant, with his harp for the first time in his hands, began thus:

> "To him who in the love of nature holds
> Communion with her visible forms, she speaks
> A various language."

The Vedic shepherd, full two thousand years before Christ, gazing eastward in the early dawn, saw the morning star over the snow-notches of the Himalayas, and poured out his rhapsody in song. The sentiments of the hymn, poetical in the last degree, and flecked with religious emotions, were at once the epitome and the antitype of the prolific poetical literature which has poured from the heart and brain of the Aryan peoples. The strain was taken up by the Zendic bards and repeated on the myriad tongues of the Greek poets. Chaucer renewed the echoes among the twittering birds that made the morning vocal at old Woodstock; and the poetry of the nineteenth century, in England, Germany, and America, still blends in its strophes the sympathies and the yearnings for visible nature, and the awe of her mysteries, which were felt by the first men of the race who looked abroad on the panorama of earth and sea and sky.

Or, turning from the poetical side, in what respect does the conversation of Socrates and Phædrus differ from such talk as Max Müller might have with Huxley? Whether with the poetical or the scientific eye the Aryan folks in all the coun-

tries which they have traversed have looked curiously and sympathetically on the aspects and processes of the visible world. So intense has been this disposition that it has demanded the extension of the senses in both directions. On one side it has called into being the infinitudes of the telescope, and on the other the infinitudes of the microscope.

Shem looked upon the natural world with another eye. He was not insensible to the majesty of the universe; but his mind dwelt ever on the moving Cause behind it. We can epitomize his view of nature, as did the psalmist, in a single clause:

> "The heavens declare the glory of God,
> And the firmament showeth his handywork."

It was not the beauty, the majesty, the sublimity of the worlds on high with which he was affected. To him the universe was simply an expression of invisible purpose, intelligence, will.

It has been insisted that the Aramaic peoples of the lower Euphrates and the Hamites of the Nile valley were the founders of astronomy and kindred sciences. We have been told many times how the Arabian Moors of Spain were the introducers of science into Europe. This is true and not true. If astronomy and astrology were convertible terms—if they expressed the same facts in the human evolution—we might assign the origin of astronomy to the Chaldæans and the Egyptians. But it was by no means the *laws* of the physical universe that those dreaming ancients sought to know and to formulate. It was only the *lore* of the stars that they produced. There is a great difference between a physical law and an astrological myth.

History is replete with examples of great men who could not understand themselves, and whom others could not interpret. Such characters are, I believe, for the most part the result of the confluence of ethnic tides. Wallenstein is a conspicuous instance. I am confident that could his genealogy be traced we should find in him a strain of Arabian blood. In his tent at night he had before him his astrological charts and his war-maps by turns; and he studied the former with more interest than the latter. Schiller has not solved the mystery of his character. He had the spirit of the ancient Chaldees; and if our knowledge of his antecedents were ample, it would proba-

bly be seen that one of his lines of descent stretches across the Mediterranean, traversing deserts, and finally fixing itself, perhaps, in the sands of the Arabian plain, or among the date-palms and alders of the Lower Euphrates.

Like astrology, alchemy came from Shem and Ham. But alchemy is not chemistry. To this day it is impossible to interest the peoples of the East with such questions as arise out of the molecular constitution of matter. On the other hand, it is almost impossible *not* to interest any Aryan mind with such an inquiry. True, the ancient Arabic world was rich in experimentation and discovery; and much of both has flowed into Western channels. All chemical, and I might add all physical, science is infected to a certain degree with alchemical and astrological influences. In all the drug-stores of Europe and America one may buy—indeed, he must buy if he buy at all—his "spirits" of camphor, "spirits" of nitric ether, "spirits" of turpentine. Mark the spirits. The drug-clerk, with his materialistic mind, sells you the *spirit* of turpentine in a vial! You have four ounces of the oil of terebinth, derived, perhaps, from the *Abies balsamea* of Canada, and a certain indefinite quantity of alchemy, derived from the Arabs, and represented by the "spirit." In the Middle Ages the spirit was the principal thing in the laboratory. It was the working force in matter. Perhaps we might call it the Semitic name for chemical affinity.

Many peculiar phenomena with which physical and intellectual science is perplexed in modern times are the ethnic residue of ancient forms and modes of mental action. Physical science has shown that in the evolution of animal bodies certain organs have become atrophied, and with this certain modes of action have passed away. But the disposition of the animal to act in the ancient manner and to use the atrophied organ is always seen when the ancient conditions are restored. This is true of the intellectual actions of men. Many of the peoples of to-day feel a sudden impulse to act in a primitive manner when the same is suggested by the revival of some circumstance from the past. The circumstance is generally such as has belonged to ethnic history. I believe that several scientific theories will have to be revised, under the principles here suggested. Take, for instance, the scientific ex-

planation of the mirage. I seriously doubt its accuracy, or, at least, its completeness.

In February last, while journeying northward through the Mojave Desert, in California, I had opportunity to study for some hours the mirage in Death Valley. This waste region lies about a hundred and twenty miles to the east of the line of the Southern Pacific Railway. I looked long and intently at the illusive images that hung low in the gleaming horizon. It was, in general, a lake, surrounded with palms and tents, and what might well be mistaken for shady groves and fountains. I tried faithfully to reconcile the phenomena with the usual explanation; but the effort was futile. To begin with, the scene was to my thinking altogether Oriental in its character. The palms were not like the California palms. Moreover, the line of vision is here directed across the wide, waste region of San Bernardino and toward the desert parts of Arizona. I do not believe that there were any palms or water, much less tents and villages, in that direction. I noticed that this desert Fata Morgana presented *no motion* except a certain fluctuating and illusive drifting in the horizon.

> No whirring wing, no bounding foot, went by;
> No wild fowl ruffled the mock-water lake;
> No tall reed quivered with a song or cry;
> No girl or fawn stooped down her thirst to slake.

It appeared to be a picture rather than a dramatic action. The image of a village reflected into the air would be a dramatic action. Men would be going about the street, and animals would enliven the scene.

What, then, can all this be? I do not deny the spectral theory which physics has suggested in explanation; but it seems to me insufficient, and possibly erroneous in toto. Is it not possible that the mirage, after all, is a subjective phenomenon, at least in part? Hunger and thirst always produce delirium. He who dies of starvation sees, in his last hours, tables of rich viands and golden fruits, more than heart could desire. The vision builds for itself the concomitant circumstances of feasting. Trees and flowers and dining-halls are seen, even until the eyes glaze apace and the senses close forever. So, also, of the delirium of thirst. Invariably he who famishes for

water, or, indeed, suffers much for it, will become delirious, and will see a veritable mirage. The lake, the fountain, all things that gush with living water, will come into his vision. The associated circumstances will also arise on his swimming sight. Generally the hallucination takes the form of an oasis. In no other regions has there been such suffering from hunger and thirst as in the desert or half-desert countries. Is it not possible that the so-called mirage is a transmitted delirium? Would there not be—is there not—in the mind a susceptibility to certain surroundings out of which a given form of suffering would arise, and has arisen in the past? I have known instances in which aged people, riding far on railway trains and suffering from hunger, have seen through the car windows a mirage for hours—this in countries where such phenomena are unknown to people in full blood and health. Why should not certain landscapes so forcibly and yet unconsciously impress us with the possibility—even the nearness—of perishing of hunger and thirst as to awaken in our sensorium the transmitted sensations of that which our ancestry has actually suffered under like conditions? If so, may it not be that the lines of our ethnic descent reach into regions where delirium from hunger and thirst have been such common facts as to make us sensitive to those physical conditions out of which the original phenomena arose?

These views are put forth tentatively. I suspect that northern nations are not, on the whole, so sensitive to mirage as those whose ancestors have been much exposed to the hardships and terrors of the desert. I suggest that it is worth the attention of scientists to re-examine the phenomena here referred to, not in the light of theory, but in the light of fact; more particularly, that some company of good observers viewing the mirage under the same conditions compare carefully the things which they respectively see, noting accurately whether the spectra coïncide, or whether each observer sees a mirage of his own.

How will some one immediately say that the mirage of the sea consists of ships hung in mid-air? etc., and that therefore the vision is not subjective? Bear in mind, however, that those who perish or suffer at sea from hunger and thirst do not have the delirium of the oasis; for the oasis, the palms, the

fountains, the heaped-up viands are not the things which the sufferers hope for, not the things on which their swimming senses are fixed. The coming of the ship is to them the one blessed circumstance that can save; and the delirium takes the form of the desire. Seeing ships at sea is rather a proof than a disproof of the subjective theory of mirage. If towns and hamlets and sheep and oxen were seen in the sea-vision, it would confute rather than establish the view which I here present. Is not, then, the mirage of the desert, at least in part, the remaining figments of an ethnic delirium which has been transmitted from the actual delirium of the East?

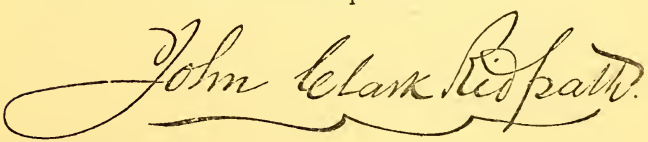
All thoughtful persons have remarked the ethnological relations of religious thought. While we should by no means adopt the vagary called Semitic monotheism, we may very properly admit the extreme tenacity with which Shem has held to the belief in one God, and abhorred polytheism and mythology. Under the best interpretations of the ancient systems of thought, it is now seen that the original concept of the Aryan mind was also monotheistic. More properly speaking, the original faith of the Aryan race was *Kathenotheism;* that is, a belief in many powers, under the supremacy of one. Dyaus Pitar of the Indic Aryans was the Supreme Being, but not the only deity. In the evolution of the Aryan races the original belief degenerated into polytheism. When Paul went to Europe with the new faith, he transplanted into Western Arya that stern and lofty monotheism which has struggled with the ethnic dispositions of the Indo-European race to the present day. The poetic, cause-seeking, law-seeking disposition of the Aryan peoples has risen with difficulty to the sublime concept of unity and universality.

The breaking away of Ishmael by his refusal to accept Christianity was the result of an ethnic peculiarity. The vehemence with which Islam proclaims the oneness and indivisibility of the Most High, and the frequent expressions in the Koran of abhorrence at the idea of a *Son* of God, are clear evidences of the intense monotheistic faith of the southern Semites. It is against this old ethnic instinct that Christianity has still to make its way in all the countries which have fallen under the influence of the Prophet.

We cannot pursue these general views, but may pause to no-

tice in the west of Europe the persistency of an ethnic characteristic among the Irish Celts. It was into Ireland that Druidism retreated before the sword of Rome. It was there that the ancient system was found intrenched in its last fortifications. In dealing with the question St. Patrick and his followers had to pursue a method very different from that adopted by St. Gregory in the conversion of the Saxon pagans in Britain. The Celts held to their Druidical superstitions with much more tenacity than did the Saxons to their Northern paganism. The Druidical forms of worship would not yield to the Christian forms proposed by the saint and his followers. The latter were obliged, just as Rome has been obliged in many countries, to accept the *garmènt* of the old system in the hope of a new body and a new spirit.

At the time of which we speak the lore of Druidism was preserved in the poems composed and sung by the Irish *Fili*, or Bards. The Fili were one of the three orders of Druidical officers. St. Patrick accepted many of the Druid hymns, and others were composed in the same spirit and incorporated in the Christian songs and ritual. There thus arose in Ireland the system which has been designated as Neo-Druidism. It was Christianity in the garb of the ancient Druidical faith. The old ethnic forces of the Celtic race were thus permitted to enter into union with the new evangelism. It might almost be said that Druidism has never been abolished in Ireland. The stream of the ancient superstition flowed as a tributary into the new river of religious thought, and all the waters below the confluence, even to the present day, have been tinged with the religious sentiments of the Celtic race as it was at the time of its prehistoric ascendency in Gaul and the British Islands. The stubborn Catholicism of modern Ireland is to be explained, in part at least, by the ethnic constitution of the people, and in particular by the Druidical element which it received from the ancient Celtic priesthood.



Art. II.—REFORM IN PARLIAMENTARY *RÉGIME.**

The friends of liberty throughout the world are greatly grieved at the plebiscitory movement that has appeared in France in favor of a man whom nothing seems to recommend to popular favor. It will, perhaps, not be futile to study the causes of this extraordinary phenomenon, which now imperils republican institutions in France. And among these causes there are three that are easily discerned; namely, universal distrust, hero-worship, and the detestable operation of parliamentary *régime*.

The First Cause.—When, on the downfall of the Empire, the Republic was established, this ideal *régime*, this longed-for crowning of all political progress, the people thought that the Golden Age was commencing. And, indeed, the first years, until toward 1875, were astonishingly prosperous. France was proud of having been so easily able to pay the ten milliards that the war had cost her, and all Europe admired this prodigious recuperation. But soon there commenced an economical crisis: all values fell, and all revenues were diminished, while the people attributed to political mistakes a situation which was wholly due to a general economical cause—a financial contraction from which other countries suffered much more than France.

The Second Cause.—Universal suffrage should not have obtained without at least twenty years of universal instruction. The masses are still imbued with monarchical traditions, the heritage of a thousand years of absolutism. These belong to a man rather than to an institution; and they need a military hero, even though they can find him nowhere but on the boards of the "*Café-Concerts.*" One needs to read again the marvelous article written by Proudhon when Louis Napoleon, a stranger, and only known by two ridiculous fiascos, obtained ten times more votes than the genuine and sincere republican, General Cavaignac. One thinks to hear the old story again on seeing General Boulanger elected in three departments after the disasters induced by the plebiscite of 1870.

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The situation of France recalls for a moment that which preceded the 18th Brumaire, and which Napoleon himself described at St. Helena in the following terms: "When a deplorable weakness and an endless versatility are manifested in the councils of power; when, yielding turn by turn to the influence of hostile parties, without a fixed plan and without a certain course, it has given the measure of its insufficiency; and when the most moderate citizens are forced to concede that the State is no longer governed: when, in short, to its nullity within the administration adds the gravest fault that it can have in the eyes of a proud nation, namely debasement without: then a vague weariness spreads through society, the need of self-preservation agitates it, and, regarding itself, it seems to seek a man who may be able to save it."

The Third Cause.—The evil working of parliamentary *régime*. And it is of this that I wish mainly to treat, for it is here alone that a remedy can be pointed out and applied without too great difficulty. Having been a student of the play of parties in Italy since 1871, I thus characterized the vices of parliamentary rule: "Parliament is a kaleidoscope; no two sessions offer the same situation. The groups are incessantly undergoing a process of transformation. An interpellation, an order of the day, a crisis and a change of ministry—that is the whole of governmental mechanism." (*Revue des Deux Mondes*, May 1, 1871.)

At a later period, seeing the same instability, the same incoherence reproduced in France under a still worse form, I thought myself able to say: "The omnipotence of the Chambers in a republic constituted as an empire, but having no great constitutional parties, is a source of sterile agitations and a cause of unrest that a nation given to labor, and anxious as to its future, will not always tolerate. The greatest, and perhaps the only danger that threatens the existence of the Republic in France is, then, the imperfection of parliamentary rule." (*Revue des Deux Mondes*, December 15, 1882.)

Since these lines were written the evil has done nothing but increase. The ministers have scarcely had time to be installed in their new duties before a coalition of the Extreme Left overthrows them. It has been computed that the average length of a cabinet is about six months. In the year 1881–82 four ministries followed one another, giving to each ministry

the term of three months of existence. It reminds one of the sharp saying of M. de Léry in the *Caprice* of Musset: "Your ministries are a strange kind of hostelries! One goes in and goes out without knowing why. It is a veritable procession of puppets."

It is impossible that these ephemeral governments, incessantly attacked by the Chambers, and always busy in maintaining a majority in the midst of hostile groups, can seriously apply themselves to the affairs of state. The evil is real for all branches of the administration; however, for internal affairs the numberless wheels of the administrative machine continue to move with a certain regularity. But when it comes to the interests of the army and those of foreign affairs, this instability becomes a veritable danger. How can such a migratory minister, without previous preparation, called abruptly to control the policy of a great country like France, meet the chancellors of rival states, who fully know all the frightfully complicated situation of the Europe of to-day? It is here that the very salvation of the country is at stake.

When the Count of Paris and General Boulanger attack parliamentary rule they do but voice the general sentiment of the nation. It is said that the people desire to be governed. But this is not so, for the entire nation loves liberty, and consequently desires to be governed as little as possible, and it prefers even to attend to its business itself. But that which is fatiguing and irritating are these discussions without issue, these sterile agitations, these parliamentary crises, and this continual downfall of ministries. The recess of the Chambers affords a general release and a universal relief. Every one can then attend to his own affairs in peace, or even his pleasures. Parliamentary rule has thus become a veritable *nuisance*.

Bismarck said some twenty years ago, "Cabinet government is a folly and a scourge, of which Europe will cure itself as soon as possible." Will this prediction, alas! be realized?

We know how the United States has obviated these vices of parliamentary rule. The president, with the approbation of the Senate, chooses ministers who do not come from the Chambers, and who have no power to appear there. The bills which they wish Congress to pass must be introduced by one of its own members. There is neither interpellation nor votes overthrowing the cabinet. The ministers keep their port-

folios four years, or even eight, if the retiring president be re-elected.

This system is much superior to ours. It is peculiarly appropriate to a democracy. Under a monarchy it would re-establish absolutism, since the sovereign could always retain the same ministers in spite of the wishes of the people. But in a republic the people, if they desire, can by their own vote change the administration at each election.

These, then, are the advantages of the American *régime*. And, indeed, it is more conformable to the political theory whose essential phase, according to Montesquieu, is the separation of the powers. In the governmental system of the English cabinet the legislative power absorbs and annihilates the executive power; for it is the votes of the Chamber which designate the ministers, and these latter govern only under its incessant control. Not only does the Parliament vote the laws, but it also watches over their execution, and in reality it directs every thing, even into details, by means of the interpellation and the order of the day. In America the ministers, when once authorized by the Senate, administer independently, of course within the limits of the law.

In this way we need not fear that abuse of the influence of members and politicians in the appointments and the management of affairs which is, by common consent, one of the greatest evils of our system; and an evil which is on the increase everywhere, to the point of introducing disorder into all branches of the service, the weakening of the springs, and a peculiar and very unfortunate species of corruption.

In the American system the president can choose for each department the man the most capable to manage it, thus applying a principle on which depends success in any undertaking—a specialist for each special function—that is, "*the right man in the right place.*" With us the necessities of parliamentary *régime* and the government of parties do not permit the choice for each portfolio of the most competent man. One must yield to opinions rather than to capacities. The demands of the different groups dictate the choice. If a party succeeds to power those who have secured success must be rewarded.

And this evil increases in proportion as the changes are more frequent. It then becomes quite impossible to find each time in

the group or faction called to power by the vote of the majority men prepared for the duties that are to be confided to them. A lawyer, not a diplomat, is appointed to foreign affairs, and to war not a soldier, but an engineer; to finance not a politico-economist, but a legislator. The witticism of Beaumarchais is more true to-day than formerly: "A mathematician was needed, but a dancer gained the place."

In America, when the ministers are once appointed they can exercise peaceably and with attention and assiduity the affairs of state. With us they have not even time to become initiated into the most important questions of their department. Their entire morning is taken up with visits from the deputies, whose solicitations must first be listened to and then means must be found to satisfy them. The afternoon is occupied with the sessions of the Chamber and the incessant labor of negotiations and compromises indispensable in order to preserve the majority. In the evening they must receive and go out under penalty of passing for a misanthrope and compromising their popularity. What a cause for inferiority in a parliamentary minister, even were he a genius, to that chancellor of a neighboring power, who from the retirement of his closet or his rural retreat can follow and unravel with a tranquil eye all the complications of European politics!

There are public affairs on which depends the very future of the country, and which consequently demand a spirit of continuity: the army, the navy, public instruction, and especially foreign affairs. A minister who can retain his portfolio during one entire presidency, as in the United States, can carry to completion a plan maturely prepared and assiduously followed; but what can a transient minister accomplish who has scarcely six months at his disposition, and what foreign state can, with confidence, begin with him an alliance, or even the preliminaries of a negotiation?

The chronic instability of governments, which appears inevitable when the parties are numerous and transitory, especially when there are two of them always irreconcilable and hostile, is an evil so great that it must end in the contempt and ruin of free institutions.

Americans, still preserving the admirable foresight which led the authors of the Constitution to create extra-parliamentary

ministers, have done every thing to limit the vices of the parliamentary system. Thus the number of the States in which the Chambers assemble only every two years is constantly increasing. Not much more than one third of the States now have annual sessions, and every-where they are rejoicing at the repose secured by the year of interim. In Nebraska they are talking of having sessions but once in four years.

The sessions are always short; there is even one State—South Carolina—whose constitution limits the session to thirty days. Elsewhere they last at most sixty, ninety, or a hundred days. Those of the Federal Congress commence on the first Monday of December, and every other year, following the election, they must end on the fourth of March.

In the Chamber of Deputies of the Congress—the Lower House—the rules have carried to excess the suppression of the abuse of the parliamentary system. The President of the Chamber (Speaker) wields a power as great as that of an autocrat. It is he who makes up the forty-seven committees who examine and bring before the House all bills. These committees are veritable sovereigns, for they can leave in their portfolios all bills which displease them, and the members vote almost in course on the propositions as offered by them.

The time granted to the discussion of a bill which the special committee has approved is very limited; the reporter of the bill takes charge of it, and each speaker may have but a few minutes. When these have expired the mallet of the Speaker pitilessly interrupts the orator, even in the midst of a sentence commenced.* From this system of the American Congress, the result in no wise compares with that of the French Chambers: the former is a machine to make laws, the latter is an arena for the strife of parties and oratorical jousts.

Thus legislative activity in the United States is very great, and even excessive. I see in a report of the American Bar of 1886† that in the session of 1885–86 of Congress the total number of bills introduced amounted to 12,906, of which

*For the details of this astonishing *régime*, see my article in the *Revue des Deux Mondes*, November 1, 1886.

† "A Year's Legislation, State and Federal, November 1, 1886." Address at the meeting of the American Bar Association, by the president, William Allen Butler.

but 1,101 were voted on. In the different States the figures are not less stupefying, as the following table will show:

States.	Bills Introduced.	Bills Voted.
New York	2,093	631
New Jersey	712	275
Pennsylvania	1,065	221
Iowa	1,113	181
Kentucky	2,390	1,400
Tennessee	1,183	158
Nebraska	631	126

Only it is to be observed that nearly all these bills refer to private interests—creations of corporations, railroad concessions, establishment of schools, etc. The number of laws of general interest is relatively limited. Nevertheless, these few facts which I collect suffice to show how much the American parliamentary mechanism differs from ours, and what sacrifices this nation, instructed by experience, imposes on itself, and what rigorous rules it has adopted in order to avoid the vices of the parliamentary system. Ought not this example to serve as a lesson? If in France we wish to maintain the Republic and free institutions, the system of extra-parliamentary ministers is forced upon us.

We can see in the very instructive work of M. H. Passy, on the *Formes de gouvernment*, how difficult it is definitively to found the republican *régime* in a country where great parties are in complete and violent opposition regarding the very basis of the constitution of the State.

Two other reforms, more easy of accomplishment, seem to me also indispensable. In the first place, it would be necessary to renounce the ballot by list for the department, and return to the single or uninominal ballot, or at least to the electoral colleges, choosing three members, each elector being able to vote only for two of the names in order to protect the right of the minorities, as they have done in England, and as is practiced under a little different form in Italy and Spain. The mode of election which now exists in France is detestable. It is impossible for the electors to prepare the list of candidates; it is therefore done by committees formed by the politicians, and these latter the most often in no manner represent the ruling opinion. If the list is too *red*, the *blues* abstain, and the *whites*, although less numerous, gain the victory. If a list too highly plumed

is made, the extreme shades do not like it and will not have it. And thus all good citizens who do not keep step with the leaders are annihilated.

And still another vice: the minorities are completely sacrificed. In the thickly populated departments thousands of electors are thus not represented. And there is a vice still more grave, especially under the present circumstances: the "*scrutin de liste*"—the composite ballot—indirectly permits the plebiscite, which we have justly wished to proscribe, by intrusting the elections of the Republic to the two Chambers in joint session as a Congress. Let a man enjoy a great popularity, justly or unjustly acquired; or let him represent the general discontent, and be put every-where at the head of the list; the result of the elections can be such that he may be designated for the presidency, or that he may be able to control a sufficient number of votes in the Chamber to render a regular government impossible.

But, they say, the ballot by list is the political ballot *par excellence*, because it represents principles, while the *uni-nominal* ballot only represents interests. This objection ignores the very essence of representative *régime*, which every-where and always has been adopted to represent interests. Ideas and principles ought to obtain by means of speech and by the press. The great body of electors can vote intelligently only regarding that which touches them clearly.

The second reform which appears to me necessary has been presented with great energy by M. Reinach; it is the partial renewal of the Chamber by thirds every two years, or rather by fourths every year. I have in my work on the *Formes de gouvernment dans la democratie modern* pointed out the motives which render this system preferable.

In politics not more than in nature should we advance by bounds. *Natura non facit saltus.* In every thing we should proceed by transitions. The parliamentary history of France has already had but too many theatrical surprises and dissolving views. Beside the spirit of reform, one should make a place for tradition. When the Chamber is renewed by fractions the old members represent the continuity and exercise an influence on the new-comers. A renewed blood penetrates the circulation by degrees, and without a shock. Partial elections are

a warning, general elections are too often a revolution. They are the throw of the dice, a leap into the unknown; and that is more dangerous in France than elsewhere; because it is the constitution of the State which is always at stake.

With an integral renewal the electoral fever seizes the entire land. And as it is impossible to foresee the results which may change every thing, public opinion becomes uneasy, business affairs are arrested, and a deep anxiety spreads through the social body; and this is a great evil, for our present society cannot long support a *régime* which does not afford that security needed by labor and industries. With partial elections one third of the departments would vote every two years, and the change of direction, if it is to be produced, would be made insensibly.

The general elections may be made under a shock of discontent caused by an incident like a check in Tonquin or a bad crop, and that is sufficient to compromise every thing. The Chamber elected will, therefore, not be the expression of the opinions of the nation, but of a transient cloud. The partial renewal has been in practice in Belgium since 1830, and is approved by all.

They talk in France of suppressing the Senate, or what amounts to the same thing, with an additional absurdity of electing it by universal suffrage. Thanks to the monstrous coalitions of monarchists and radicals, the Chamber of Deputies has succeeded in discrediting the representative *régime*, while the Senate is the best Upper House in Europe, and will be the last rampart of the Republic. It is the lower Chamber, therefore, and not the upper, that should disappear.

In every country, at a fixed period, there are rules that are most conformable to the general interest, and consequently to reason. These are the rules that should be discovered and converted into laws — political laws, civil laws, penal laws, administrative laws. This is a matter of science, not of will.

Certainly it depends on a nation as on a king to adopt certain resolutions, but the consequences do not depend on them; these will be unfortunate if said resolutions have been badly inspired. Politics is a science of observation. A sensible people will therefore say, We wish to be governed by the laws most favorable to our well-being and development. As we are

incapable of discovering these laws of ourselves we will appoint for this purpose special agents, as we apply to engineers to make our railroads, and to learned navigators to direct our vessels. And these legislators we will unite into one or two Chambers, according to the system which experience shall have proved to be the most fitting for the production of good laws.

Now, experience has shown that with two Chambers we can govern better and make better laws than with one. The history of representative *régime* in the United States is decisive in this respect. The dual character of the Chambers is an article of the political creed of the Americans. It is more necessary in a republic than in a monarchy, because it offers the only means of escaping from the tyranny of an omnipotent majority, as was that of the Convention in 1793.

Stuart Mill has admirably said: "In every constitution there ought to be a center of resistance against the predominant power, and consequently in a democratic constitution a means of resistance against democracy." More than elsewhere that is necessary in France, because excessive centralization places the control of all administrative machinery in the hands of the sovereign power. Suppose there be a single assembly; then, as there are nowhere independent bodies capable of legal resistance, you have the most perfect organization of despotism under the name of republicanism. On this subject Marquis Alfieri, in his excellent work on the reform of the Italian Senate, quotes a profound expression of Machiavelli: "Those who form a republic with prudence ought to consider it the most necessary thing to give to liberty a strong guarantee, and the nation will live the longer in proportion as this guarantee has been placed in the best hands." In all civilized countries there are courts of appeal to revise the verdicts of the primary tribunals; this is a guarantee that strict justice will be done. For the same motive a superior Chamber is necessary.

When two independent political bodies are to harmonize, they make reciprocal concessions. Thus no system is applied in all its rigor. Regard must be given to the objections and resistance of the minority. The lower Chamber, having to negotiate with the upper Chamber, will do its best to conciliate public opinion. It will thus be compelled to exercise more wisdom and moderation. The double discussion of a bill is

favorable to the execution of the law itself. It is not sufficient solely to decree a reform; minds must be won over in its favor. It is often this kind of service that the House of Lords renders to England; its opposition serves to increase the popularity of the laws that it rejects.

Moreover, neither of the Chambers should be armed with a definitive veto. If a bill is voted twice in two successive sessions by one of the two Chambers, and twice rejected by the other, the members of the two bodies ought to meet in joint session, where the question would be decided by the majority, as is required by the Constitution of Brazil.

However, in order that the upper Chamber may be able to fulfill its useful and indispensable mission, it should represent neither wealth nor a stern conservative spirit, but wisdom, knowledge, tradition, foresight, and, in a word, the qualities that give loftiness of ideas and knowledge of facts. Such has been until now the character of the Senate of the United States, which enjoys more authority, and even popularity, than the lower House of Congress. And this Senate was not instituted to hem the course of progress, but rather to illuminate its course, and it has never been accused of retrograde tendencies.

In all urban communities in the Middle Ages the power emanated from the people, just as our modern institutions now wish it; but they represented the principal social elements, especially the trades constituted into guilds, not a shapeless crowd, and this *régime* was more really representative than ours.

The French Senate is better constituted than the Chamber, because the electoral body that appoints it is more intelligent than universal suffrage. We might add to it representatives elected from the grand organized centers of the intellectual and economic activity of the country, as academies, faculties, chambers of commerce, industrial associations, or trade syndicates. I cannot here examine the different modes of renewing the upper Chamber, but we will read with interest in this connection the later speeches of Lord Roseberry in the House of Lords, and the reform bill of the Italian Senate, discussed by Marquis Alfieri in a monograph entitled *The Senate of the Kingdom of Italy*. Let us not also forget that American democracy has granted to the Senate two great privileges fully justified, first, that of ratifying the nomination of important functionaries, and

especially that of foreign ministers and diplomatic agents, and, second, that of ratifying treaties, and thus controlling the foreign policy.

I therefore resume and conclude. What is called the Boulanger danger will pass away, we may hope, but the peril which, far from disappearing, will be aggravated is, that which results from the general discontent produced by the detestable operation of the parliamentary *régime.*

In a country where parties, as in France, are radically hostile to each other, the best remedy is to renounce the cabinet government of monarchical England, and borrow from American democracy the system of ministers independent of parliamentary rule, by adopting at the same time the single or uninominal ballot and the partial renewal of the Chambers. And, far from suppressing the Senate, it should be strengthened by calling to it the men most capable of making good laws in the interest of all, and especially of the working classes, and granting to it, as in the United States, certain special attributes which presuppose maturity and foresight.

True patriotism bids French Conservatives consolidate free institutions by reforms pointed out by experience rather than to lead the Republic into an abyss. The Republic will not allow itself to be throttled without a desperate resistance, sustained, perhaps, by a part of the army, and if, in this frightful struggle, authority shall find itself paralyzed but for a day or two, Paris might be burned more systematically than in 1871.

Let us suppose after this bloody conflict a restored monarchy; it would have against it a very powerful opposition, comprising all the republicans and all the partisans of the rival dynasty. It would then be able to reign only by means of a pressure. How long a time would the French people, who move in the first rank among civilized nations, support this *régime?*

The Monarchists assume a heavy responsibility in favoring the movement for a plebiscite, and in allying themselves with the Radicals in order to overthrow all ministries, so as to render impossible the maintenance of the Republic.

EMILE DE LAVELEYE.

Art. III.—THE HEATHEN: A SYMPOSIUM.

SALVATION OF THE HEATHEN.

Is there good reason for believing that any who have never known the historic Christ may be saved, and enter at death into the glory of God? In attempting to answer this question we must not ignore another, quite as important to be kept in mind: May such a heathen perish, and if so on what grounds can his damnation be justified? The evangelical theologian will scarcely be able to set forth a doctrine of heathen salvation without recognizing also a doctrine of heathen damnation. We submit a brief consideration of this subject in the following order:

I. *All men are sinners and under the condemnation of death.* This is a fact of observation and experience, as well as the explicit teaching of the Scriptures. The enormities of heathen sinfulness mentioned in the first chapter of the Epistle to the Romans may be found in various degrees among all nations, not excepting Jewish, Christian, and Mohammedan. According to Paul, all the world has become punishable (ὑπόδικος) before God, whose wrath is revealed in terrible opposition to all ungodliness and unrighteousness of men. Through the trespass of one man sin came into the world, and consequent condemnation has passed upon the entire human race. This curse is not to be thought of as having geographical distribution. In the populous centers of Christendom, and in speaking distance of the purest examples of Gospel light and life, are scores and hundreds as benighted as any in the depths of paganism. The great fact is, that there is no land, nation, people, or tribe that does not witness to the fact that all men have sinned and come short of the glory of God. This great fact is the basis of all questions of soteriology.

II. *The mediation of Christ has made salvation possible for all men.* The gracious provisions of redemption, in declaring the righteousness of God and opening the way of salvation to fallen man, are co-extensive with the curse of sin. This proposition stands or falls with the doctrine of unlimited atonement. If Christ truly died for every man, then is every man included

in the gracious provisions of that vicarious sacrifice. No one doubts that Christ's passion was of sufficient intrinsic value to redeem all men, but some think that those Scripture texts which speak of his loving his own people and giving his life for them imply that the saving provisions of the cross are limited only to the elect—his flock, his sheep, his Church. This opinion, however, is at best an inference, and cannot be allowed to set aside numerous express declarations that he gave himself a ransom for all. The universal statements are not inconsistent with special appeals to his people which aver that he gave his life for them; but to affirm that his dying for his people is inconsistent with his dying for all men is purely gratuitous. For not one of the special texts affirms that he died only for the elect, while the whole drift and spirit of the biblical revelation favors the doctrine of universal atonement.

This unlimited atonement magnifies the righteousness and love of God, and provides for the salvation of all, but it does not necessarily secure the salvation of any. With the world-wide redemption other provisions are associated, and certain conditions essential to its appropriation are clearly stated in the word of God. Therefore, we maintain that the meritorious mediation of the Lord Christ has made salvation possible to all, but does not absolutely secure the salvation of any.

Along with this doctrine of atonement stands the truth that there is no other ground of salvation. There is no other name given under heaven—no other gracious means or provision by which either Jew or Gentile, civilized or uncivilized, can attain unto the glory of God. As all have fallen under the condemning curse of sin, so the free gift of atonement in Christ makes possible to all justification unto life. And the omnipresent Spirit convinces human hearts of sin, of righteousness, and of judgment.

III. *Salvation through Christ is attainable only on condition of faith and obedience toward God.* The New Testament teaches that salvation is God's gift, not on account of meritorious works which man may hope to do, but through faith as a means.* In the economy of grace Christ becomes the end of

* This is the teaching of the familiar passage in Eph. ii, 8: "By grace have ye been saved through faith, and this (τοῦτο, that is, *the being saved*, not the *faith*, which would have required the feminine αὐτη) not from yourselves; God's is the gift." So Ellicott, Alford, Meyer, De Wette, and Braune.

the law for righteousness to every one who believes. Such a faith in the soul of man is the fruitful source of all religious life and activity. It is defined in Heb. xi, 1, as an assurance of things hoped for, an evidence or conviction of things which are not seen. By means of this the hungering and thirsting spirit of man takes hold on God. Whether it be exercised in the heart of Paul, or Abraham, or Rahab, or Jephthah, or Socrates, or Gautama, its inmost essence and spirit consists in an assuring trust of the soul in things hoped for and unseen. We know of no word of God which forbids the belief that any and every sinner, whether Jew or Gentile, whether blessed with Christian light or dwelling in heathen darkness, who exercises such a faith shall be saved. Such faith is the saving condition, as the atonement of Christ is the saving ground of any man's attaining unto life eternal.

IV. *Sufficient light for the exercise of such saving faith is given to all who know enough to choose good and refuse evil.* We need not encumber the discussion with the question of children dying in irresponsible infancy, or of idiots, or of that large company of human beings, to be found alike in Christendom and heathendom, who seem as little capable of moral judgment as the unthinking animal. The above proposition is warranted by the following considerations:

1. Man is a religious being. There is no nation or people that has not some religious system, or some method of seeking to nourish the spiritual life. There is a universal consciousness of dependence on some higher power, together with a sense of obligation and moral desert. To this fact Paul refers when he speaks of the heathen showing the work of the law written in their hearts. Rom. ii, 15. What may be known of God is manifest in them, because God has shown it to them. Rom. i, 19. John's gospel (i, 9) also declares that the eternal Word ministers some measure of the true light to every man coming into the world. The sacrifices, rites, ceremonies, pilgrimages, and speculations noticeable among the scattered nations are additional evidences of man's religious nature and longings. He must have a most unworthy and unscriptural view of the fatherhood of God and the wisdom of Christ who supposes that the hundreds of thousands of millions of such religious beings who have never been permitted to hear the Gospel message of sal-

vation are beyond the drawings of the Father (John vi, 44) and the saving power of Christ.*

2. Noble sentiments of faith and piety have had manifold expression among peoples unenlightened by the Hebrew and Christian revelations. Paul cited a Greek poet as declaring that men are God's offspring. His tribute on Mars Hill to the religious devotion of the Athenians is memorable. Their devotions doubtless contained many elements of superstition and dread of unseen demoniac powers (*δεισιδαιμονία*), but in its essential nature perhaps no worse than some of the superstitions cultivated by Romish Christianity. The piety of Socrates and the lofty sentiments of Plato have been the admiration of generations of Christian scholars. The poetry, the history, and the philosophy of the Greeks are permeated with religious thought. The writings of Cicero and Seneca evince the profound conceptions of religion entertained among the Romans. The sacred books of the ancient Egyptians, Assyrians, Persians, and Hindoos tell the same story of faith and striving after God. The "eightfold path" of the Buddhist consists of right belief, right judgment, right utterance, right motives, right occupation, right obedience, right memory, and right meditation. The careful reader of universal history will observe among all these nations, and others, evidences of a devout yearning after God, and even where the forms of worship are degrading, and deserving of the severest denunciations of God's law, they may nevertheless embody the assuring faith of countless pious souls who never knew any other way of formal approach unto God. The seeker after truth, possessed of the substance of such a faith, needs only the glorious vision of God in Christ to be changed into the same image, from glory to glory. 2 Cor. iii, 18. It may be that all such souls receive the transforming vision of Christ at death, in a moment, in the twinkling of an eye, and so have no need of any further probation.

* There are always some hasty talkers who respond to this with the question. "If the heathen can be saved without the Gospel, why send it to them, or what need even of the Christian dispensation?" Never was this question better met than by the retort of John Fletcher: "If sinners could be saved under the patriarchal dispensation, what need was there of the Mosaic? If under the Mosaic, what need of John's baptism? If under the baptism of John, what need of Christianity? Or, if we see our way by starlight, what need is there . . . of the rising sun?"—Works, vol. i, page 41.

3. According to the Scriptures, there have been many outside of the light of Hebrew and Christian revelation who possessed sufficient knowledge of God to render him acceptable service. The Pharaoh of Abraham's time, who was plagued because of Sarah, manifestly had some fear of God before his eyes, for his action in the case was a severe rebuke to the duplicity of the Hebrew patriarch. Gen. xii, 10–20. The same fact appears yet more strikingly in Abimelech. Gen. xx. But how great must have been Melchizedek, king and priest of the most high God, who blessed Abraham and received from him tithes of all the spoil he had taken! Gen. xiv, 18–20; compare Heb. vii, 4. Jethro, prince and priest of Midian, was another similar character. He rejoiced in the triumphs of Israel, blessed Jehovah, and recognized in the miracles of the exodus the proof that Jehovah was greater than all gods (Exod. xviii, 11), but he did not receive his religion from Moses. Rather, Moses and Aaron were glad to follow his counsel, and he ranked above them both as a patriarchal priest, and officiated at the offering of burnt-offerings and sacrifices. Exod. xviii, 13–27. The story of Balaam is proof both of the faith of the king of Moab in the power of God, and of God's special revelations to a heathen soothsayer. It did not follow that either the king or the prophet made good use of his opportunities. On the other hand, Rahab's faith, confessed in Josh. ii, 9–11, and extolled in Heb. xi, 31, shows how another heathen, having like opportunities, improved them. The prophecy of Isaiah (xliv, 28, xlv, 1–4) concerning Cyrus recognizes him as God's anointed shepherd and servant to do his pleasure; and, if we except the divine names employed, Cyrus's proclamation in Ezra i, 2–4, evinces no more reverence for God than numerous inscriptions of other ancient Oriental monarchs which are at this day legible on the rocks of the far East. The repentance of the Ninevites at the preaching of Jonah showed an active faith in God without conversion to the religion of Israel.

With such examples of heathen penitence, faith, and piety in the Old Testament, we need not wonder at such a devout Roman soldier as Cornelius, fearing God with all his house, giving much alms, and praying to God continually. Acts x, 1. His religious knowledge had probably been helped by contact with Judaism, and the Gospel word was not altogether unknown

to him (verses 36 and 37); but he was evidently without clear Gospel light, and needed the ministry of the apostle to set him fully free. Like another centurion, mentioned in Luke vii, 2-9, his devout feeling had prompted him to the best use of his opportunities, and had developed a faith which Christ himself extolled. By a heavenly vision Peter became convinced that "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." (R. V. verses 34, 35.) This is an unqualified universal proposition. Cornelius, like many a longing heathen, needed clearer light and better knowledge, but in the absence of these he adhered devoutly to the truth he had; and such a faith may be as well imputed for righteousness as that which prompts the most pious Moslem to pray five times a day, or the papist to count his beads, adore the crucifix, and bow before the image of the Virgin.

The obvious doctrine of Paul in Rom. i, 19, 20, and ii, 14, 15, is, that the heathen, who have no written revelation like the Jew, are not without any revelation. They have an inner revelation "written in their hearts," their own conscience testifying to the same, and their moral judgments (λογισμοί) accusing or excusing them. The conscience is the sure exponent of the moral sense, and wherever it witnesses in a human heart a sense of freedom from condemnation, there is "justification of life." But the opposite character, whose conscience condemns him, sins and perishes without the written law.

The condition of salvation is not a matter of knowledge, of comparative enlightenment, but of faith and obedience to that measure of light which lighteth every man that cometh into the world. That light is vastly different in Paul and in the barbarian who saw the viper fasten on his hand; but God may infallibly discern in the pitiable savage such an assurance of things hoped for, such a conviction of things not seen, as to grant him repentance unto life on the ground of the same unlimited atonement which Paul preached, and through which he also hoped for salvation.

Milton S. Terry

THE SECOND PROBATION DOGMA.

The "probation" of man, as terms are now used, may denote a trial to decide whether he shall fall from holiness into sin, or whether he shall rise from sin into holiness. It may signify the probation before apostasy of all mankind in Adam; or of each individual subsequent to apostasy under the plan of redemption. In the first instance the probation relates to perseverance in holiness; in the second, to accepting the mercy of God in salvation. In the older theology "probation" was employed only in the first sense. In the later, especially since the days of Bishop Butler, the second meaning has become common. This is the sense intended when the "Second Probation Dogma" is discussed.

The question is, whether the sinful and impenitent heathen will have the offer of forgiveness through faith in Christ made to them after death.

In answering this question, the following preliminary remarks must be made. First, the heathen is not *entitled* to such an offer, because his sin is voluntary. There is no difference between heathendom and Christendom, in respect to the fact of guilt before God. "Every mouth is stopped" when this charge is made. Rom. iii, 19. The only difference relates to the degree of guilt. But a criminal is not entitled to the offer of pardon. Secondly, the fact that Christ's satisfaction is *infinite* does not oblige God to offer its benefits to every individual. Sinful man did not make this atonement, and therefore has no claim upon its expiating virtue. It belongs to the Author of it, and "he may do what he will with his own." Matt. xx, 15. God has commanded his *Church* to say to every creature, "Repent ye, and believe the Gospel" (Mark i, 15), but he has not bound himself to do the work which he has assigned to them, or to supplement their unfaithfulness by a second preaching of the Gospel in the future life. God "*now* commandeth all men every-where to repent." Acts xvii, 30. And all men, evangelized or unevangelized, who repent will be forgiven through Christ.

These preliminary propositions are necessary in order to show the true state of the case as it respects the heathen. It does not differ in kind from that of the nominal Christian. The

unevangelized and evangelized stand in the same relation to the divine mercy. Both classes alike are free agents; have "sinned and come short of the glory of God" (Rom. iii, 23), and are liable to the punishment of sin. Neither class is entitled to redemption, nor has any claim upon the canceling efficacy of the infinite atonement.

Now the question arises, Is there reason to believe that, although God is under no obligation to offer the pardon of sin to the heathen after death, he nevertheless intends to do so? The answer to this question must be derived wholly from Revelation. The *à priori* method is useless here. We cannot determine what God will do in a case that is purely optional and sovereign, like that of the exercise of mercy, except by knowing what he has said he will do.

On looking into Scripture we find that the salvation of the human soul is made to depend upon its *regeneration*. Christ said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." This implies that every man who is born again shall see the kingdom of God. Regeneration, therefore, determines human salvation. And it determines it because it produces every thing requisite to it. The great act of faith in the blood of Christ, by which the sinner is justified, is described as depending upon it. "No man can come to me, except the Father which hath sent me draw him." John vi, 44. "Ye believed, even as the Lord gave to every man." 1 Cor. iii, 5. "Unto you it is given in behalf of Christ, to believe on him." Phil. i, 29. Christ is "the author and finisher of faith." Heb. xii, 2. "Whosoever believeth that Jesus is the Christ is born of God." 1 John v, 1. Faith, repentance, justification, and sanctification all result naturally from that regenerating act of the Holy Spirit whereby he "quickens" the soul "dead in trespasses and sins" (Eph. ii, 1), enlightening the understanding and renewing the will. If the new birth has occurred, everything else in the process of salvation will occur. The regenerate child, youth, or man immediately believes, repents, and begins the struggle with remaining sin. The regenerate infant believes, repents, and begins the struggle with remaining sin the moment his faculties will admit of such activities; that is, as soon as he comes to the years of self-consciousness. A regenerate infant has potential or latent faith and repentance. It is

not proper to call him an unbeliever, or to class him with unbelievers.

Consequently, the question, Is there salvation after death? is the same as the question, Is there regeneration after death? In other words, Is the present *dispensation of the Spirit*, by which the new birth is effected, continued into the next life? The whole question respecting a "second probation" turns upon this question.

There is not a passage in Scripture which, either directly or by implication, teaches that the Holy Ghost will exert his regenerating power in the soul of man in any portion of that endless duration which succeeds this life. On the contrary, his regenerating function is represented as confined to earth and time. The affirmation, "My Spirit shall not always strive with man" (Gen. vi, 3), proves that the dispensation of the Spirit is not *everlasting;* and the accompanying statement, "Yet his days shall be a hundred and twenty years," implies that it is exterminous with man's mortal life. Accordingly, our Lord makes death to be the critical point in man's history. He says to the Pharisees, "If ye believe not that I am he, ye shall die in your sins." John viii, 21, 24. This solemn threatening, which he twice repeats, loses all its force if to die in sin, or unregenerate, is not to be hopelessly lost. He teaches the same truth in the parable of Dives. The rich man asks that his brethren may be exhorted to faith and repentance before they die, because if impenitent at death, as he was, they will go to hades, as he did, and be punished forever. The Old Testament teaches the same doctrine: "The wicked is driven away in his wickedness [at death]; but the righteous hath hope in his death." Prov. xiv, 32. "When a wicked man dieth his expectation shall perish." Prov. xi, 7. "If thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity." Ezek. xxxiii, 9.

Still further proof that death is the deciding point in man's existence is found in those *effects of regeneration* which have been spoken of. Faith, repentance, hope, and struggle with remaining sin are never represented in Scripture as occurring in the future life. After death the regenerate walks by sight, not by faith; has fruition instead of hope, and is completely sanctified. Faith, repentance, hope, and progressive sanctifica-

tion are described as going on up to a certain point denominated "the *end*," when they give place to sinless perfection. "He that endureth to the end shall be saved"—the end of this state of existence, not of the intermediate state. "We desire that every one of you do show the same diligence to the full assurance of hope unto the end." "Christ shall confirm you unto the end." "Whose house are we if we hold fast the confidence and the rejoicing of the hope unto the end." In all such passages the end of this mortal life is meant. And to them must be added the important eschatological paragraph (1 Cor. xv, 24–28), which teaches that there is an "end" to Christ's work of mediation and salvation when "there remaineth no more sacrifice for sins." Heb. x, 26.

The large amount of matter in Scripture which teaches that the operation of the Spirit in the new birth and its effects belong only to this life cannot be invalidated by the lonely text concerning Christ's "preaching to the spirits in prison," a passage which the majority of exegetes, taking in all ages of the Church, refer to the preaching of Noah and other "embassadors of Christ;" but which, even if referred to a personal descent of Christ into an under world, would be inadequate to establish such a revolutionizing doctrine as the prolongation of Christ's mediatorial work into the future state, the preaching of the gospel in sheol, and the outpouring of the Holy Ghost there. For the dogma of a future probation for all the unevangelized part of mankind is radically revolutionizing. It is another Gospel, and if adopted would result in another Christendom. For nearly twenty centuries the Church has gone upon the belief that there is no salvation after death. All of its conquests over evil have come from preaching the solemn truth that "now is the day of salvation." 2 Cor. vi, 2. It has believed itself to be commanded to proclaim that "after death is the judgment" of sin, not the forgiveness of sin. But if the Church has been mistaken, and there is a probation in the future life for all the unevangelized of all the centuries, and it is announced, as all the truth of God ought to be, then the eternal world will present a totally different aspect from what it has. Heretofore the great hereafter has been a gulf of darkness for every impenitent man, heathen or nominal Christian, as he peered into it. Now it will be a darkness through which

gleams of light and hope are flashing like an aurora. The line between time and eternity, so sharply drawn by the past Christianity and Christendom, must be erased. A different preaching must be adopted. Hope must be held out instead of the old hopelessness. Death must no longer be represented as a finality, but as an entrance for all unevangelized mankind upon another period of probation and salvation. Men must be told that the Semiramises and Cleopatras, the Tiberiuses and Neros, may possibly have accepted the Gospel in hades. Children in the Sabbath-schools must be taught that the vicious and hardened populations of the ancient world—of Sodom and Gomorrah, of Babylon and Nineveh, of Antioch and Rome—passed into a world of hope and salvation, not of justice and judgment.

It is objected by the advocates of a future probation that the denial of the salvation of the heathen after death means that only a few of mankind are saved. This is an error. While the Scriptures confine the regenerating work of the Spirit to this life, they represent the subjects of it as "a great multitude which no man can number, of all nations, and kindreds, and tongues." Rev. vii, 9.

In the first place, the Church generally understands the Bible to teach that all who die in infancy die regenerate. Probably all evangelical denominations, without committing themselves to the statements of the Westminster Conference respecting "election," would be willing to say that all dying in infancy "are regenerated and saved by Christ through the Spirit, who worketh when and where and how he pleaseth."—*Confession*, x, 3. This is the regeneration and salvation of nearly one half of the human family. And it is all accomplished here upon earth, not in hades.

Secondly, the Scriptures teach the regeneration of a vast adult multitude, from Adam down, who came under the influence of the Holy Spirit in connection with the special revelation, in the antediluvian, patriarchal, Jewish, and Christian Churches. These are all regenerated before or at death.

Thirdly, the Scriptures warrant the belief that the Holy Spirit exerts his regenerating grace to some extent in adult heathendom, making use of the unwritten revelation as the means of convincing of sin, and that in the last day a part of God's redeemed people "shall come from the east and from

the west, and from the north and from the south, and shall sit down in the kingdom of God." Luke xiii, 29. These, also, are all regenerated before or at death. Since regeneration in the instance of the adult immediately produces conscious faith and repentance, a regenerate heathen is both a believer and a penitent. He feels sorrow for sin and the need of mercy. This felt need of mercy and desire for it is virtually faith in the Redeemer. For although the Redeemer has not been presented historically and personally to him, yet he has the cordial and longing *disposition* to believe in him. With the penitent and believing man in the gospel, he says, Who is the Lord, "that I might believe on him?" John ix, 36. Such a man is saved by and through Christ.

In addition to all this work of the Holy Spirit in the past in applying in these three ways the redemption that is in Christ Jesus, it must not be forgotten that the world has not yet witnessed the mightiest and most wonderful manifestations of his power. The Scriptures speak of an outpouring in "the last days" that will exceed any thing in the previous history of the Church. "I will pour out my Spirit upon all flesh," says God. Joel ii, 28. Vast masses of sinful men will be bowed down in deep conviction of sin. The Redeemer will take unto him his mighty power, and turn the human heart as the rivers of water.

Now, this is a great salvation. The immense majority of the race that fell in Adam will be saved in Christ "by the washing of regeneration, and renewing of the Holy Ghost." Titus iii, 5. And this regeneration is effected in every instance before "the spirit returns to God who gave it." The duty of the Church is to preach the Gospel to every creature, and to pray unceasingly for the outpouring of the Holy Ghost. Instead of starting a false hope for the salvation of the heathen by daring to reconstruct the plan of salvation, and to extend the dispensation of the Spirit into the future life, the Church should strengthen the old and true hope by doing with its might what its hands find to do, and crying with the evangelical prophet, "Awake, awake, put on strength, O arm of the Lord." Isa. li, 9.

W. G. T. Shedd

THE MISSION OF THE CHURCH.

The heathen being salvable, and the Scriptures giving us no saving gospel for souls beyond one probation, the mission of the Church is to *now* bring the Gospel into contact with living heathen.

"I believe in the Holy Ghost, the Holy Catholic Church." In the Apostles' Creed the doctrine of the Church succeeds the doctrine of the Holy Ghost, and is, in fact, the creature of the Holy Ghost. Heathenism in the form of atheism repudiates the Creator; in the form of deism denies the Redeemer; and in the form of rationalism ignores the presence of the Holy Ghost in the Church. What is the Church? What is heathenism? For our purposes of discussion of duty it is enough to say that "the Church is the body of Christianity, and Christianity is the soul of the Church." The Church, as a fact, is the Christian religion organized; the Church as a spiritual entity, as a creation of God, is a body of individual believers whose hearts have been renewed by the Holy Ghost. Heathenism is either ignorance of or rejection of God as Creator, of Christ as Redeemer, of the Holy Ghost as sanctifier, and of the Scriptures as the revelation of God.

Religion is a universal fact, while Christianity is the only true religion. The end of all religious inquiries outside of Christianity is, What is truth? The beginning of Christianity is the assertion of Christ, "I am the truth." Christianity is Christ. Christianity is God manifest in the flesh. "Heathenism was the seeking religion, Judaism the hoping religion; Christianity is the reality of what heathenism sought and Judaism hoped for." And with this reality the Church is appointed to meet the seeking of heathenism. Plutarch says, "You may see states without walls, without laws, without coins, without writing; but a people without a god, without prayer, without religious exercises and sacrifices, has no man seen." Universal man must have religion, and the Christian Church is bound to determine what the character of that religion shall be, because it holds the powers and the commission to determine.

Universality in provision, in application, in appeal, in command, is stamped upon all of God's revealed purposes for the salvation of the race. The Jewish rabbis, who under the pat-

ronage of the Ptolemies made the earliest version of the Pentateuch, the first translation of any book into another language, gave to the world the emancipation proclamation of literature not only, but of man; for in the very frontispiece of the book there was the promise of a Great One to come, who was to crush the serpent's head, and deliver man from the woes of sin and the thralldom of a mighty spiritual adversary. The spiritual in its purity and possible universality was preserved alone in the Jewish idea of a Messiah to come. And when he came, "it was written over him in letters of Greek and Latin and Hebrew. This is the King of the Jews." Those three languages, representing the three highest civilizations and controllers of human thought in the world, are thus seen meeting in the cross of Christ, from the bare prophecy of which they had received their impetus. Here they are converging in one center, in this inscription; and though revilings are heard for a season the glad words, "It is finished," pierce the darkness, and henceforth the languages of the inscription are to die upon the lips of men, as spoken languages, that they may embalm the truth that the Desire of all nations has come. The Truth has become incarnate, and man, intellectually and morally, may be free. The most vital and transcendent truth which the universe holds, which eternity can show, is here presented—God incarnate in Christ; and belief in this truth constitutes man a son of God. For "as many as received him, to them gave he power to become the sons of God, even to them that believe." "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

The mission of the Church to the heathen is its chief mission. The one object of the coming of Christ and of the founding of the Church bearing his name is to bring the world out of heathenism. Christ's command is, "Go ye into all the world, and preach the Gospel to every creature." This alone defines duty so simply that there can be no misunderstanding and no rational debate. Hesitation about obedience is nothing less than disloyalty, and deprives the individual Christian and

the Church of any claim to "Lo, I am with you alway, even unto the end of the world."

Just before Christ was "carried up into heaven," while he was in the midst of "the eleven gathered together, and them that were with them," "opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem! And ye are witnesses of these things." "Beginning at Jerusalem!" "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." The command and commission were both universal, and the pentecost enduement, with its many tongues, was for universal Gospel propagation.

But why this long delay of the Church in full obedience to the command? and why must we count the present the crisis time? In its infant days visible divine interposition aided the Church in the extension of Christ's kingdom. Now she is left to herself and to the infinite spiritual forces at her disposal. The Church exerted all her energy to live in the early ages. When the streets of Rome flowed with the blood of her martyrs she could not go forth to win the world to righteousness. Victory came and Rome was conquered. Then came corruption and cultured heathenism from the alliance with princes and temporal rulers. Outward prosperity and the inward disease of a pagan papacy, for ten centuries, cursed and almost crushed the life of the Church, until, through the Reformation, she returned to the Christianity of the first ages. Sweeping and garnishing the old temple was the work of the sixteenth century. Preparation and omens of hope characterized the seventeenth century. A vision of the magnitude of the work dawned upon the eighteenth century: prayer was more prevalent; single disciples went forth, and other disciples poured out their wealth to bring the heathen to God. The nineteenth century became the missionary century, and has given birth to most of the great armies of missionary societies. The world was not ready for the advance of the Church, and the Church was not ready to do her work until *now*. Providence has been preparing the way for the Church's full obedience to the command to "preach the

Gospel to every creature," "among all nations," in "all the world."

Science is now harnessed to the Messiah's triumphal car in its way among the nations. Steam and electricity link the barbarous regions of the earth to Christian civilizations and break the sleep of centuries. Seas are no longer mysteries, and deserts inspire no fear. Mountains are leveled, rocks tunneled, chasms bridged, lightning chained, and knowledge converted into implements of daily use. Every civilized man has become the center of the globe. The Church began its work at Jerusalem, and has girdled the world with its stations of the cross, and has reached Jerusalem again; but within sight of its stations are the millions of heathen of "all nations" waiting for the messengers of the Church to point them to the cross, upon which their hope as well as ours was borne. Nearly a thousand millions of the race for whom Christ died are without the Gospel. Stanley says that in his journey of seven thousand miles from Zanzibar to Banana he saw neither a Christian disciple nor a man who had ever heard the gospel message. And how dark the heathenism that rejects Christ in civilized lands!

The mission of the Church to-day is a mission in the face of the crisis of the history of Christianity. The fullness of time is seemingly near for the Bride to come forth in her beauty. The Bridegroom is waiting. The civil powers of both hemispheres are in the grasp of Protestant Christianity. The printing-press sent forth the Bible as its first gift to man, and now two hundred and fifty printed languages and dialects are the media for communicating the Gospel to all nations. The last of the hermit nations has now within her gates the messengers of Christ. One hundred years ago the gates of papal, pagan, and Moslem nations were mostly closed against the Church and the Gospel. Now in almost all of these lands the missionary and the convert are protected by law. Within the century over one hundred missionary organizations have been formed and one hundred thousand missionaries have gone forth. Great and effectual doors are open; barriers are broken down; insignificant human agencies, consecrated and under the divine guidance, are working such mighty results that the most audacious skepticism must admit the presence of a superhuman element. "This Gospel of the kingdom shall be preached in

all the world for a witness unto all nations; and then shall the end come." Peter exhorts the Church to both "look for and hasten the coming of the day of God." The Saviour is waiting to "see of the travail of his soul." The Church has both the men and the money to "hasten the coming of the day of God." And the mission of the Church is to Christianize the money as well as the manhood within its possession. The consciousness of stewardship in the use of money proves the potency of Christian love in human hearts to conquer selfishness, and to create a spirit of sacrifice which is the very soul of the Gospel.

The Church is missionary in its birth and growth. Heathenism is essentially cursed with sin, and sin is heathenism, whether it be found at home in Jerusalem or abroad among "Greeks," "Gentiles," or "barbarians." Men are heathen just to the extent that they are sinners. It is the same enemy that the Church meets in extending the kingdom of Christ every-where. Intelligent Christian responsibility and obligation do not divide Church work, so far as its relative importance is concerned, into home and foreign; it never puts in the attitude of antagonism or rivalry the different parts of the redeemed world. "The field is the world." The starting-point must be home, but the obligation extends to "every creature." Near and distant are not terms applicable to the duty of the Church to the heathen in the light of the divine command. Commerce may speculate about distance, but Christianity never. There are no limitations by degrees of latitude or longitude. To the duty of the Church to save sinners divine command and providential indications can alone construct the geography of duty.

It is one mission. The apostles never make any theological explanation of any difference in the work of the Spirit in the conversion of men. The Roman centurion, the Jewish scribe, the Jerusalem widow, and the heathen necromancer were convinced of sin, of righteousness, and of judgment, and brought to stand on a common level; even as among the diseased multitudes, all of whom Christ healed, were the learned and illiterate, the bond and the free, the Jew and the Greek, the barbarian and the Scythian. Home heathen may sin against greater light, but that does not lessen the Church's responsibility to send the greater light to those beyond who sit in denser darkness.

The Church of Christ will meet the obligations of its mission

to the heathen when it is baptized by the Holy Ghost and comes to appreciate the crisis upon us, and the money flows forth from unlocked treasuries, and love for souls flows forth from sanctified hearts; consecrated laborers and consecrated substance working harmoniously, co-operatively, and without wasteful rivalry, can hasten the millennium. In the presence of the heathen world the Church must present an undivided front or it can never claim the right to trace its origin to pentecost, nor can it convince the heathen mind of the divinity of the religion it proclaims.

The Church has all the appliances needed to fulfill its mission. Resources of history, character, money, machinery, education, science, numbers, the press, the divine promises, are necessary instruments, but they are strengthless, either singly or in combination, until baptized by the Holy Ghost; then, singly, they take on strength, and massed, they become almost omnipotent. These appliances in the possession of the Church, wielded by the Holy Ghost sent by Christ, shall become, like him, sweet in sympathy, pure in holiness, vital with love, all-powerful with victory. Before these, heathen temples would tumble, incense burning to unknown gods would be quenched; air polluted with blasphemy would be purified; ignorance would flee away; the flood-gates of intemperance would be closed; the fires of passion would be quenched, and fountains of bitter tears would be dried up; the crescent and the cross would meet in the holy city: "In the wilderness would waters break out, and streams in the desert. And the ransomed of the Lord would come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing would flee away."

The same power which rested upon the one hundred and twenty disciples on the day of pentecost, constituting then the entire Christian Church, resting upon the present entire membership of the Church, and multiplying converts in a ratio equal to the increase in the first century of the Church's history, would speedily make this world fit for the Saviour's abode, for heathenism would be unknown.

James M. Thoburn.

Art. IV.—COUNT LYOF TOLSTOÏ.

Count Lyof Tolstoï is a man of undeniable genius and gifts; whose fame has been steadily brightening for the last quarter of a century, and whose name, especially during the last decade, has been on the lips of all reading people, not only in Russia, but in America and England. In short, the whole world has found him out, and ungrudgingly crowned him as a prince in literature.

His popularity at first may probably be ascribed quite as much to his masterful and charming personality as to the excellence of his writings. But to this has been added, of late, the interest aroused by his clear and brilliant exposition of a certain revolution which has taken place in his religious opinions, and his entire character and manner of life as well; an experience which may best be expressed by the term "conversion," and which seems to be as genuine and permanent as it is remarkable.

To one not familiar with the Russian language the data relative to the history and external life of Count Tolstoï are provokingly meager. Although his personality pervades every book he has written, and his religious works, especially, are rare specimens of mental and spiritual autobiography, his every-day life, and the details of his plans and projects, are kept persistently in the background; while his retirement in the country, and the suspicion with which his opinions are regarded by the Russian government, draw a veil of privacy about his movements that cannot easily be lifted. A mere sketch of his career is, therefore, all that can with any degree of confidence be offered here by way of introduction to what may be said about his books.

Count Lyof Nikolayevitch Tolstoï was born on his father's estate in the Russian province of Tula, in the year 1829. His father was a retired lieutenant-colonel, who proudly traced his pedigree back to a Count Tolstoï who was the friend and companion of Peter the Great. His mother was the only daughter of Prince Nikolaï Sergeyevitch Volkonsky. She died when he was but two years old, and a distant relative took charge of the training of the four brothers and one sister. In 1843 Lyof en-

tered the University of Kazan, taking up particularly the study of Oriental languages. One year after he exchanged that course for the law, which occupied his attention for two years more. At the end of that time he suddenly determined to leave the university, without taking his degree, and returned to his old home at Yasnaïa Polyana, where, with his brothers, he lived in the enjoyment of a charming country life until 1851. That year he followed his favorite brother, Nikolaï, into the army, and to the Caucasus, where he shortly began to write his first novels, *The Cossacks* and *Childhood and Youth.* He lived amid the splendid scenery and enjoyed the free life of the Caucasus for nearly three years. When the Eastern war broke out, in 1853, he was transferred, at his own request, to the army of the Danube, and served on the staff of the renowned Prince Gortchakoff. Subsequently, he took part in the famous defense of Sebastopol, afterward recording his thrilling experiences in the sketches entitled, *Sebastopol in December, in May, and in August.* At the close of the war he retired to private life, and devoted himself to literary work, spending the winter months in Moscow and St. Petersburg, and his summers on his estate, until 1861. These were years of great literary activity, and, in his own country at least, he gained recognition as a writer of the first rank. The emancipation of the serfs in 1861—an event in which he was deeply interested—turned his closest attention toward agronomic questions, which he studied with enthusiasm, not only at home but in other European countries. In 1862 he married, became a magistrate, and decided to live continuously on his estate, and devote himself mainly to the education of the peasantry and a general improvement of their condition.

In 1875–77 his literary genius reached its culmination in the production of his greatest work of fiction, *Anna Karenina.* Since that time he has not ceased to disappoint the expectations of his purely literary admirers, having abandoned fiction as an unworthy field of effort, adopted an unexplained sort of communism, excluded himself from general society, taken up the simple life of the common people, among whom he seeks his associates, and occupying his leisure hours mainly in the composition of religious works, in which he elaborates certain eccentric and more or less impracticable theories.

Though living upon and managing his large estate, he holds to the simplest habits, and lives in the plainest practicable manner. He indulges no fanciful ideas in farming; indeed, the general appearance of his substantial but unpretending mansion and grounds more than intimates that but little attention is given to the æsthetic side of life. In the cultivation of his estate he seems to be studying the interests of the peasantry rather than his own. All improvements tend in that direction, while his own tastes, as an educated and refined nobleman, are evidently forgotten or ignored.

With the exception of his family, only a few of the members of which are in full sympathy with his plans, and occasional visitors, his associations are entirely with the rude peasantry, with whom he lives upon terms of perfect equality, discarding all titles and formalities, abrogating all authority, and seeking to influence them solely for their own good by sympathy and love; a very difficult task, judging from reported results, and yet in the prosecution of which his ardor does not seem to cool as the years go by. He gives a portion of each day and evening to manual labor, spending the morning in plowing, sowing, scattering manure, or haying, as the case may be—usually in aid of some very poor or disabled tenant—and an hour or two of each evening in shoemaking, at which he is quite an adept.

His simple habits promote good health and clear-headedness, and as a result the hours he devotes to literary work are very productive, in his chosen field of study, both in quality and quantity. His hospitality to the poor as well as the rich is unbounded, and evidently unaffected, and the practical application of his unselfish religious principles to the life of every day insures him a cheerful soul, and makes him, indeed, a father and a friend to all about him. To repeat his own testimony, whereas he was once dissatisfied and embittered by the emptiness of life, he now has peace, hope, and health, "with happy yesterdays and confident to-morrows."

Count Tolstoï has achieved his most permanent fame in fiction, several of his novels easily taking rank among the great artistic productions of the century. He is justly called the founder of the realist school in fiction, the aim of which "is to hold up the mirror to human nature, and to depict it with sub-

tile observation alike in its outward features and its most hidden motives. It is an attempt to set forth life as it is, in all its natural surroundings, with exactitude and simplicity." He must, however, be held in no way responsible for the sins of many of his disciples, especially among the French writers. Zola and his Parisian compeers in "impressionist" literature can find no warrant for their degrading impurity in the writings of the Russian Count. To be sure, he frequently wearies us with the minuteness of his details and his "cruel realities" of life, but he never descends to vileness; never compels his art to grind in the mill of lasciviousness. Details are among the materials in his superb structure, not the structure itself; the means conscientiously employed, not the end and aim of his effort. He simply photographs real life, and then, with the unerring skill of genius, so arranges his facts that they naturally and forcibly teach the desired lesson.

Tolstoï is, beyond question, the greatest creative genius in fiction which Russia has yet produced, except possibly Turgenef; and with equal certainty we may say that the novel entitled *Anna Karenina* is his best work, and therefore may be taken as a worthy illustration of his character and methods as an author. This book is the most "relentless analysis of the human emotions, and of the action and reaction of social relations," that has appeared in modern times. To speak of it justly in this particular is to incur the suspicion of extravagance; for in mental and moral insight, and in the masterly array of events and influences for the final impression, Tolstoï is not second to George Eliot, or even Nathaniel Hawthorne. His pure moral purpose is so apparent, and lies so near his heart, that notwithstanding some details which would otherwise offend our sense of propriety the effect of the whole is elevating and refining. On every page we find evidences of a good heart prompting a clear mind, and we are grateful for the warmth as well as light which he brings to us. The story was slowly written, and first published as a serial in the *Russian Messenger*, and though it continued, not for months alone, but for years, it still kept public attention to the end. Its power is simply immense. After reading it "real life seems like fiction, and fiction like real life. There is not a detail added that does not increase the effect of this realism."

Anna Karenina is first introduced to us as a lovely woman of inimitable grace and skill in domestic and social life, noble and generous in character. Married to a worthy but disagreeable government official, who is so absorbed in his public schemes and literary pursuits that he has no time or heart for the home and society enjoyments so necessary to the happiness of his young wife, she is gradually estranged from her husband, and gives herself up (with but little resistance at first on her part) to a passion for a young officer who is entirely and to the end devoted to her. The long struggle between love and conscience is depicted with unsparing fidelity. At last the guilty woman is swept away by the mighty current of evil, not even her love for her only child being strong enough to hold her, and her downward career fairly begins. Her steadily increasing misery ends at last in suicide, in which lies the chief moral of the story.

Seldom has it been given to any writer to develop such a powerful illustration as this of the inexorable results of sin. As may often happen, the extreme penalty is long deferred; but, like a cruel fate, or, to speak more justly, like the workings of an irrepealable law, slowly but surely her wrong-doing comes to its awful harvest of disappointment, remorse, despair, and destruction. As Howells has so well said:

> Nothing can save the sinful woman from herself—not her husband's forgiveness, twice granted; not her friends' compassion, her lover's constancy, or the long intervals of quiet in which she seems safe and happy in her sin. It is she who destroys herself, persistently, step by step, in spite of all help and forbearance; and yet we are never allowed to forget how good and generous she was when we first met her, how good and generous she is, fitfully and more and more rarely, to the end. Her lover works out a sort of redemption through his patience and devotion; he grows wiser, gentler, worthier through it; but even his good destroys her. As you read you say not, "This is like life," but "This is life." It has not only the complexion, the very hue, of life, but its movement, its advances, its strange pauses, its seeming reversions to former conditions, and its perpetual change, its apparent isolations, its essential solidarity.

Though this story deals with adultery and its consequences, its spirit is not alone artistic; it is eminently ethical. It is easy to see that Tolstoï's purpose is to mercilessly expose the corruptions of Russian high life, and to "give an awful and lurid warning" to those who are tempted to thus sin against society

and home and God. In the development of this purpose every page is a link in the chain of evidence which establishes the appalling fact that his warning is based on the absolute certainty of natural as well as moral law. In all candor it can be said, that, even in the most unpleasant details, the author never betrays any love for the impure. If his picture of evil is against a background of social refinement, the glitter of wealth, and charm of elegance, he manages thereby to make it all the more repulsive and loathsome. As Matthew Arnold says:

> Much in *Anna Karenina* is painful, much is unpleasant, but nothing is of a nature to trouble the senses or to please those who wish their senses troubled. This taint is wholly absent.

In the progress of the story a multitude of events and persons pass before us, but the stamp of genius is upon it all; not once is its consistency broken or even jeopardized. There is no caricaturing, no striving after effect: all is as simple and real as the highest art can make it. No disguises are attempted. Good is plainly good, and evil bears its damning mark.

As an offset to this multiform marital infidelity the book charms us with many a truthful and sweet home-scene. Lovely family life; the tender relations between true parents and loyal children; the bliss of the young wife, and the rapture of the young mother; the aspirations of noble young manhood; the rewards of social purity; the achievements of steadfast integrity and patient perseverance, are all impressively portrayed. The follies of fashion, the evils of making wealth the supreme good, the wretchedness of a misspent or aimless life, the unreason of selfish ambition, and the utter emptiness of a life of sensual gratification and gayety, are all exposed with a skillful purpose and a pitiless hand.

From the outset of this book we are conscious of a special interest in the character and acts of Levine, since Levine is undoubtedly a faithful picture of Tolstoï himself in the transition between the dissipations and aimlessness of his early life and his career as a proprietor contented with his delightful family life in the country. Tolstoï's fondness for the peasantry; his mental and spiritual struggles; his doubts and fears; his absurdities; his manliness; his, at times, dogged and unskillful persistence in what he deems right and necessary; and his

final emergence into the light of faith, are all paralleled in this country gentleman, whose assured triumph and humble happiness so gracefully adorn the close of the book.

The somber coloring which we have observed and learned to expect in all Russian romance is not wanting in Tolstoï. With all his ardor as an explorer in religion and a reformer in society he seems to be a hopeless pessimist. Indeed, in the present state of Russian society and politics, it would be difficult for a thoughtful and sensitive man to be any thing else. The struggle between absolutism on the one hand, and growing intelligence, the sense of justice, and aspirations after freedom on the other, waxes fierce, and seemingly more determined. The most superficial student of Russian affairs cannot fail to see that men of moral convictions, men who are moved by the spirit of unselfish patriotism, men who have heard the voices of God and humanity calling them to the apostleship of reform, seem "involved in an unequal conflict with their surroundings." They are confronted with social conditions which can be changed by nothing short of a national revolution not likely soon to come. The cries of oppressed millions smite upon the ear until it is dead to all sweeter sounds. The high-born and wealthy grow more corrupt and heartless, the scholars become more selfish and exclusive, the enthusiasts more desperate, the ignorant more stolid, and their condition harder to be improved, since they practically refuse all co-operation with their would-be benefactors. "Men come to regard life as a terrible burden, and seek refuge in suicide, or in strange, mystical, and extravagant theories of society."

What writer of fiction, then, who aims to give us Russian life as it is, and has even a modicum of sympathy with and love for his kind, can altogether exclude the sadness from his heart or the shadow from his pages? We are, therefore, not surprised that Tolstoï's face, as shown in published engravings, has upon it a settled look of sadness quite in keeping with the prevailing tone of his chief productions; or that Turgenef is described as "a man with a great grey face, sad and weary alike of the world's folly and wisdom. A man in whose face you read 'Russian' at the first glance, *enfin, l'homme de ses œuvres.*"

Turning now to Tolstoï's religious writings, we find them largely autobiographic, and therefore of interest to the general

reader as well as to those who are in special sympathy with his religious experiences. Only fragments of them have been published in Russian, since their open opposition to the existing order of things has brought them under the ban of the press censor. They have, however, been widely circulated in manuscript among his countrymen, and have been translated into French and English. The most important ones, those which relate his remarkable experience and embody his religious belief, are entitled, respectively, *My Confession*, *My Religion*, and *What to Do?*

My Confession relates in a simple manner how he became dissatisfied with the life he was leading as a Russian nobleman; how he struggled against evil; how he found the light and truth; how he believed, and how he was converted. It belongs in the same class with Bunyan and Thomas à Kempis, furnishing spiritual tonic and daily food to devout souls of every "Church" and clime. In these pages Tolstoï informs us that he was educated in the faith of the Orthodox Greek Church, and at first gave a traditional assent to its tenets; but under the influence of a boy friend, who came from a gymnasium to spend a Sunday with Lyof and his brothers in the country, he began to doubt. This youngster announced to his friends the very latest discovery in the educated world; namely, that there was no God, and that all they had been taught on the subject of religion was a mere invention. Yielding to the impulse given by this declaration, Lyof began to read Voltaire, and to listen eagerly to all infidel utterances, to talk much and think superficially, until at the age of eighteen he had discarded all belief in any thing he had been taught, and become an outspoken infidel of the head, if not of the heart.

Under the demoralizing influence of this new departure he yielded to his passions, and, following the dissolute customs of the high life in which he moved, plunged into most abominable excesses, to be continued during his career as a soldier. Of this period he sadly confesses, in the violence of language which sometimes marks the penitence of a sensitive nature:

> I cannot now recall those years without a painful sense of horror and loathing. I put men to death in war, I fought duels to slay others, I lost at cards, wasted my substance wrung from the sweat of peasants, punished the latter cruelly, rioted with loose women and deceived men, and yet I was not the less considered by my

equals a comparatively moral man. Such was my life during ten years. During that time I began to write, out of vanity, love of gain, and pride. I followed as a writer the same path I had chosen as a man. In order to obtain the fame and money for which I wrote, I was obliged to hide what was good and bow down before what was evil.

About this time he traveled extensively, visiting most of the capitals and chief cities of Europe. After some years of this life he married happily, and for fifteen years years was absorbed by the cares and joys of family life, and the conduct of his extensive estates. He now believed that the only worthy aim is personal and family happiness. This he skillfully taught and illustrated in his novels and other writings of this period. Of these productions he says:

> I had experienced the seductions of authorship, the temptations of an enormous pecuniary reward and of great applause for valueless work, and gave myself up to it as a means of improving my material position, and of stifling all the feelings which led me to question my own life, and that of society, for the meaning in them.

Evidently "a strange state of mind torpor" began to grow upon him. He was in great perplexity; there was "a stoppage, as it were, of life," as if he did not know how he was to live, what he was to do. This perplexity became more and more intense, and every hour he was confronted by the questions, "Why?" and "What after?" He possessed, seemingly, all that the heart of man could wish, but still his soul was empty. Every thing hitherto attractive lost its charm. Art, learning, letters, all appeared like child's play, for he found in them no answer to his vital questions. He ranked himself with Solomon, and Sakya Muni, and Schopenhauer, as testing the world's capacity to satisfy the soul, and as thoroughly disgusted and even nauseated by the costly and subtle draught. He became fully convinced that human learning has no clear answer to the question that tormented him: "Is there any meaning in my life which can overcome the inevitable death awaiting me?" He was often on the verge of suicide as the only relief from the morbid state into which he had fallen. Of this temptation he declares: "I saw that this means of escape was the worthiest, and wished to make use of it."

In his study of human nature and search for wisdom he had

thus far confined himself to a limited number of mankind, for he says: "It seemed to me that the small circle of learned, rich, and idle people, to which I myself belonged, formed the whole of humanity, and that the millions living outside it were animals, not men."

His ideas of life still remaining indefinite, he was at last led to give more attention to the faculty of faith. He says:

> When I came to this conclusion I understood that it is useless to seek an answer to my question from scientific knowledge, because the latter only shows that no answer can be obtained till the question is put differently—till the question be made to include the relation between the finite and the infinite. I also understood that the answers given by faith do bring in the relation of the finite to the infinite. However the question, How am I to live? be put, the same answer is obtained—by the law of God. Will any thing real and positive come of my life, and what? Eternal torment, or eternal bliss! Is there a meaning in life to be destroyed by death, and if so, what? Union with an infinite God, paradise! In this way I was compelled to admit that, besides the reasoning knowledge, which I once thought the only true knowledge, there was in every living man another kind of knowledge, an unreasoning one, but which gives a possibility of living faith! I could not but confess that faith alone gave man an answer as to the meaning of life and the consequent possibility of living.

In this way deliverance gradually came to this sincere inquirer after truth. He was no longer at the mercy of circumstances. Knowledge sure, but to some extent inaccessible to reason, was revealed to him. His life was no longer meaningless, but full of deep meaning which he had power to impress on every action. He now found no comfort among the wealthy, scarcely any thing but unbelief and denial among the learned, and only pure conventionalism among churchmen. To him it was all hollow, and worse than vain.

Overcoming his prejudices as a man of wealth and refinement, he began to associate with the poor and unlearned, and to study their characteristics. The more he studied the more he became convinced that a true faith was among them. In direct opposition to what he saw in his own circle—lives spent in idleness and amusement, which ended in a settled dissatisfaction with life—he saw among the common people whole lives passed in heavy toil but unrepining content. He found

the people accepting every trial in the quiet and firm conviction that all was for the best. He says:

In contradiction to the theory that the less learned we are the less we understand the meaning of life, and see in our sufferings and death but an evil joke, these men of the people live, suffer, and draw near to death, in quiet confidence, and oftenest with joy. I began to be attracted to these men. The more I learned of their lives the more I liked them, and the easier I felt it so to live. I lived in this way during two years, and then there came a change which had long been preparing in me, and the symptoms of which I had always divinely felt; the life of my own circle of rich and learned men not only became repulsive, but lost all meaning whatever. The life of the working classes, of the whole of mankind, of those that create life, appeared to me in its true significance. I understood that this is life itself, and that the meaning given to this life is a true one, and I accepted it. I understood that if I wished to understand life and its meaning, I must live not the life of a parasite but a real life; and, accepting the meaning given to it by the combined lives of those that really form the great human whole, submit it to a close examination. This search after God was not an act of my reason but a feeling, and I say this advisedly, because it was opposed to my way of thinking; it came from the heart. I remembered that I had lived only when I believed in God. What more then do I seek? A voice seemed to cry within me, "This is He, he without whom there is no life. To know God and to live are one. God is life. Live to seek God, and life will not be without him." And stronger than ever rose up life within and around me, and the light that then shone never left me again.

From that time to the present Tolstoï has renounced the life of his own class as unreal, and, therefore, unworthy; and, so far as compatible with his duties as proprietor and author, adopted the simple life of the peasantry. Repelled by the ecclesiasticism and the iron creed of the Orthodox Greek Church, he has abandoned her communion, and is enthusiastically prosecuting an independent search after the true religion as contained in the Gospel of Christ. The mature results of his labors in this direction will be published to the world in two works, to which he has given his principal attention for some years past—a criticism of dogmatic theology, and a new harmony of the four gospels: works which, whether their conclusions can all be accepted or not, cannot fail to be most stimulating and instructive, emanating as they do from the strong mind and sincere heart of one of the greatest men of the century.

In the meantime, as a sort of first-fruits of his endeavor to disentangle the false from the true, he has sent out *My Religion*, which is a somewhat imperfect, but intensely interesting statement of his belief so far as he has been able to formulate it. Most Christians will read this book to dissent from many of its conclusions; ease-loving people will read it to confute its arguments and refuse its demands; but no man can carefully follow its candid, if not always logical, thought, and partake of its Christ-like spirit, without being refreshed thereby. The conscientiousness and devotion of the man are revealed in every line; and, though discarding many dogmas of the Church, and promptly, not to say egotistically, discrediting the opinions of the wise and good among her defenders, he nevertheless is, in these pages, altogether too much of a Christian for the multitude of nominal disciples who consent together that Christianity ought to be believed but not that it ought to be practiced.

A man has certainly accomplished a great deal, in a selfish, luxurious, compromising age like this, when he accepts Christ's precepts for their full value and yields practical obedience to them, and thus adds to his teachings the force of a needed example. He may be in many respects intellectually mistaken, but his true heart and consistent life compel our admiration and gratitude.

Tolstoï's religious conclusions are based on a direct and literal interpretation of the teachings of Jesus as expressed in the Sermon on the Mount; and although his interpretation is by no means new in theory it has certainly gained a practical force in his uncompromising and zealous life, and a new beauty in his sweet and skillful exposition. He has crystallized the Sermon on the Mount into five commandments, the keeping of which by all Christians he believes would speedily bring about a complete reign of righteousness, and establish the "kingdom of God" in all the earth: 1. Live in peace with all men. 2. Be pure. 3. Take no oaths. 4. Never, under any circumstances, resist evil. 5. Renounce all national distinctions.

He believes that the faith which overcomes the world is faith in the teachings of Christ. But those teachings are, in all cases, to be literally carried out. This literal fulfillment he holds to be possible, easy, and even joyful. It will eventually "overcome the world," and save all mankind from inevitable

ruin. This fulfillment he believes is now neglected even by avowed Christians. He says:

> The doctrine of Jesus is understood in a hundred different ways; but never, unhappily, in the simple and direct way which harmonizes with the inevitable meaning of Jesus's words. Our entire social fabric is founded upon principles which Jesus reproved. Believers are faithful to ceremonies and sacraments, but they forget one little detail, the practice of the commandments of Jesus. And the worst of it is, that without any attempt to put them in practice, both believers and unbelievers decide, *à priori*, that it is impossible.

In this way, he holds, the Church has lost much valuable time as a saving agency among men; and it is now the duty of all who are determined to be out and out upon Christ's side to abandon the Church, take Christ as the direct teacher, accept his word literally without comment or controversy, reject all parts of the Bible which do not on their very face reflect the full spirit of Christ, reject the authority of prophets and apostles, of councils, of fathers, popes, or patriarchs, and be the immediate disciples of Jesus alone. Without fully stating his reasons, and more or less in contradiction of his literal loyalty to Christ's words, he rejects many of the chief doctrines of the Church, namely, the atonement by blood; the trinity; the descent of the Holy Ghost upon the apostles and his operations through the ordinances of the Church; the sacraments; and the authority of the Church as the appointed representative of Christ in the earth. All this religious radicalism he defends firmly, but in sweet sincerity. Love is the power upon which he depends to work the mighty change for which he looks. As he believes, so he acts. His book entitled *What To Do?* is an application of his principles to the work of practical benevolence, and the solution of certain important social questions.

Whatever may be said of Tolstoï's theories, his life is a real benediction to the world. He is, at least, wise enough to teach the world a lesson it greatly needs. Such men as he are not so plentiful that we can afford to repudiate them because they will not work in our harness or look at the truth through our eye-glasses. The generosity of their hearts and the faithfulness of their lives will compel us to condone, to quite an extent, the errors of their heads and the lameness of their logic.

Some of Tolstoï's own words sufficiently condemn his con-

clusions. For example, take the following statement, "made with an unconscious and magnificent egotism." He says:

> Every thing confirmed the truth of the meaning which I found in the teaching of Christ. But for a long time I knew not what to make of the strange idea that after eighteen centuries, during which the Christian faith has been confessed by millions of men, and thousands of men have consecrated their lives to the study of this faith, it was granted to me to discover the law of Christ as a new thing. Yet, strange as this might be, so it was.

No doubt the above is very pleasant and satisfactory to Tolstoï, but it certainly does not commend itself as either just or generous to the great body of believers so unceremoniously brushed aside. It is a superb self-confidence worthy of Swedenborg, or the modern apostles of faith-healing. We are not quite ready to admit that he is the first man who has understood the Sermon on the Mount. Steadfast as is his loyalty to Christ as the divine teacher, we cannot believe that it has been given to him to understand the divine precepts and comprehend the divine will in a sense hitherto denied to others. The universal Church of Christ has not been so misled through ignorance. This great man has not escaped a danger which threatens all reformers. He is to some considerable extent the unconscious victim of one-ideaism. His stand-point is not sufficiently elevated for him to take in at a glance the entire field of Christian knowledge and activity. His spiritual faculties are not yet sufficiently acute for him to apprehend the entire mind and will of Christ. He overlooks the important fact that "with few and rare exceptions the whole of Christendom, from the days of the apostles down to our own, has come to the firm conclusion that it was the object of Christ to lay down great eternal principles, but not to disturb the bases and revolutionize the institutions of all human society, which themselves rest on divine sanctions as well as on inevitable conditions."

Because Tolstoï's sincerity and self-abnegation bring to him a quick and most satisfactory reward, he cannot logically conclude that all men should follow in his footsteps without reference to their various temperaments, responsibilities, and conditions. Christ overlooks many errors of the intellect in never failing to bestow a blessing upon all who, in unselfish honesty, take him at his word and consistently harmonize their acts with

their convictions. This, however, is Christ's approval of sincerity, and by no means commends the error to others or brings relief from all its consequences. Tolstoï is unjust, as well as illogical, when he argues that because the Church has sometimes been mistaken in her interpretation of Christ's mandates, and has sometimes defended slavery and kindred wrongs, she is in every respect an unsafe leader, and should be abandoned by all true souls. But, following eagerly along this line, his "absolute literalism" compels him to abandon the Old Testament, to reject all New Testament interpretations of Christ's sayings, throwing out of court with one sweeping decree Paul and Peter and James and the beloved John, the very men who were trained and taught by Christ himself, as unworthy our credence. For some unaccountable reason Tolstoï seems to have entirely overlooked the fact that Christ, in the gospels which he accepts, recognizes the Old Testament as of divine origin; and that he sent out the apostles to take up the work where he laid it down; that he taught them to respect existing institutions, recognize the authority of the state, and live as patriotic and obedient citizens; that he promised and sent the Holy Spirit; and, through the apostles, he founded a universal Church which cannot go far astray in her acceptance and interpretation of fundamental principles, since Christ is evidently using her to fulfill his purposes and promises. Not an infallible Church, yet inspired by the divine Spirit, her settled opinions must be of great weight, especially when set over against those of one man or any particular company of men.

Let Tolstoïism prevail and there would be an end to all national institutions; science and art would cease to develop for lack of fostering care; the Church would disappear; and the brightest minds of the race would be stultified for want of inspiration and motive. Last of all, true religion would gain nothing, for religious life would be so narrowed and religious thinking so circumscribed that the world would be filled with spiritual babes, and there would be no giants to successfully battle with the evil which is ever alert and ever growing. Temptations would increase rather than diminish, and would be even more dangerous to the peace and safety of men, because they would appeal to a lower grade of faculties and desires. The race would take the down grade at a constantly accelerated speed, to be plunged at

last into social chaos, religious know-nothingism, and worthlessness.

As to the real meaning of Christ's words, Archdeacon Farrar well says:

> The Scriptures were written in human language, and all human language must be interpreted with reference to its idioms, limitations, and recognized methods, as well as in its relation to those who use it, and those whom they address, and the purposes which they have in view. Even language which at first sight seems to be perfectly clear is found to be susceptible of the greatest ambiguities. Nothing is more common than for Christians to tell other Christians who differ from them that they are rejecting the plain words of Christ, forgetting that to their opponents the "plain words of Christ" appear to have an entirely different significance. Hundreds of instances might be quoted in which, by the confession of all Christians alike, the superficial meaning of Scripture is very far from being its real meaning. It is a mark of ignorance and provincialism when a controversialist acts according to the sarcastic advice of Kant: "Go to your Bible; but mind you find there exactly what we find; for if you do not you are wrong." The evidence of Scripture must be tested by reason, no less than the evidence of the senses. The sun does not go round the world, though it appears to do so; and Scripture in many cases does not signify that which its words seem literally to mean. In the world of Scripture, as in the world of nature, we may be misled by appearances into erroneous conclusions; not because the phenomena are, in either case, intended to mislead, but because in both spheres they are left to the interpretation of the trained intellect.

Christ said: "Ask and ye shall receive;" but his teachings, and those of the men who were personally taught by him, as well as the experience of Christians ever since Christ's day, have not failed to prescribe the necessary limitations and explanations of a promise which could not be fulfilled in the letter without disarranging the machinery of the entire universe.

Christ also said: "Give to him that asketh thee;" but by laying down the general principles which must regulate Christian charity and alms-giving he took good care that the disciple who comprehends the spirit of his teaching shall be in no danger of falling into the ridiculous absurdities consequent upon a literal interpretation, at all times, of this command. Literalism, at this point, would lead one to give oftener to men's hurt than to their good, and thus defeat the very purpose to promote which the Master laid down this "divine and lovely precept."

After years of study Tolstoï has reached the conclusion that the central principle of all Christ's teachings is, "Resist not evil," or "him that is evil." In the fourth chapter of *My Religion* he says:

I understand now that in saying "Resist not evil," Jesus not only told us what would result from the observance of this rule, but established a new basis for society conformable to his doctrine, and opposed to the social basis established by the law of Moses, by Roman law, and by the different codes in force to-day. He formulated a new law whose effect would be to deliver humanity from its self-inflicted woes. His declaration was: "You believe that your laws reform criminals; as a matter of fact they only make more criminals. There is only one way to suppress evil, and that is to return good for evil without respect of persons. For thousands of years you have tried the other method; now try mine. Do as I command you; follow my example and you will know that my doctrine is true." Not only in words but by his acts, by his death, did Jesus propound his doctrine, "Resist not evil." They are very simple, those words, but they are, nevertheless, the expression of a law divine and human. Men may turn aside from it, they may hide its truth from others, but the progress of humanity toward righteousness can only be attained in this way. Every step must be guided by the command, "Resist not evil."

In a recent visit to Tolstoï Mr. George Kennan recounted to him many instances of cruelty, brutality, and the most flagrant violation of the private and sacred rights of weak women by the Russian officers in Siberia, which had come under his observation, and at the end of every harrowing recital said to him, "Count Tolstoï, if you had been there, and had witnessed that transaction, would you not have interfered with violence?" Tolstoï invariably answered, "No." Mr. Kennan asked him the direct question whether he would kill a highwayman who was about to murder an innocent traveler, provided there were no other way to save the traveler's life. Tolstoï replied: "If I should see a bear about to kill a peasant in the forest I would sink an ax in the bear's head; but I would not kill a man who was about to do the same thing."

Now, in all this Tolstoï has overlooked certain facts necessary to a complete understanding of Christ's command, "Resist not evil." Christ himself put an interpretation upon it with which neither Tolstoï's precept nor example harmonizes. In the Sermon on the Mount, immediately after the words

"Resist not evil," Christ says: "Whosoever shall smite thee on thy right cheek, turn to him the other also." But nothing can be clearer than that Christ meant here to inculcate the duty of suppressing angry resentment when wronged or injured, and by no means meant that the injunction should always be obeyed literally, since when unjustly smitten on the cheek in the high-priest's hall he promptly and emphatically gave a practical illustration of his own teaching by remonstrating with his assailant. (John xviii, 23.)

Cannot this great man see that non-resistance to evil, at all times, on the part of men or nations, would soon bring in the complete reign of selfishness, wolfishness, robbery, oppression, and lust, wherein all the rights of virtue and intelligence and weakness would be ruthlessly trampled down by men whose unrestrained passions had transformed them into demons?

The more we study and analyze Tolstoï's religion the stronger is our conviction that it is eminently of this world, and based largely upon terrestrial considerations. Even Christ is to him more of a philosopher than a Saviour. Tolstoï's strong character and lovable personality pervade all that he writes, and give a charm to his theories which makes them very plausible and attractive on paper, but directly one has subjected them to dispassionate investigation and applied the test of real life he is deeply impressed with a sense of their utter impracticability so far as society in general is concerned. Notwithstanding this, we look for notable results from his efforts in Russia, where he is more generally talked of and widely read than any other author of modern times. He is loved and hated, loudly praised and soundly abused (as all men are who are worth any thing to the world), but all candid men can see that he is the unfeigned friend of humanity; and few things are more likely to happen than that his opinions will, indirectly at least, work out some important changes in Russian society and politics. The world knows that there is need enough of this, and will not be very particular as to the agency by which it shall be accomplished.

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Art. V.—PHILOSOPHICAL IDEALISM.

It is very common in histories of philosophy to find traditional misinterpretations abiding from one generation of critics to another, because the critics tend to study criticisms rather than the original works themselves. It is about equally common to find philosophical doctrines studied, not in their origin and meaning in thought itself, but in verbal and hearsay interpretations, which have nothing but words in common with the doctrine they claim to express. This has been pre-eminently the case with idealism. There is a mass of amorphous criticism of this doctrine scattered about in text-books on psychology and in theological treatises which is so irrelevant to what most idealists profess as to be little more than a beating of men of straw or a belaboring of lay figures. Let our first question then be, What is idealism?

In casting about for an answer to this question we remember that idealism exists in many forms. There is an idealism springing from the sensational philosophy. This allows things to be only groups of sensations, real or possible. There is the Berkeleian idealism, which views things as a system of presented ideas without any material substance. There is an idealism which reduces things to phenomena, and makes them only a projection of our mental states under the forms of reality. There are idealisms which depend upon our theory of knowledge, and there are others based upon a study of the objects of knowledge. One idealism emphasizes the fact that the ontological existence of things cannot be proved; another insists that an analysis of things as known demonstrates that they have neither existence nor meaning except with reference to intelligence. This is the highest form of idealism. It does not question the universality of the object or its independence of our thought, but it holds that the existence of the object being defined and constituted by rational relations is unintelligible, and impossible, except with reference to a cosmic intelligence by which those relations are constituted, and in and for which alone they exist. This fact—that idealism has many forms—explains the indifference with which reputed idealists often regard the most Titanic belaborings of idealism by some

realistic Boanerges. If now we look for some common element in these forms we find it in the claim that things, and the whole world of things, exist only for, and in relation to, mind and consciousness. The realistic contention, on the other hand, is that things exist by themselves as lumpish material realities outside of, and apart from, mind, and in antithesis to mind and consciousness. This, at least, is to be the meaning of the terms in the following paper; and our aim is to give some idea of the arguments used for the respective claims and of their speculative value.

For spontaneous thought the question itself does not exist; and if by any chance it should be raised, it would be dismissed at once as absurd. Things are so manifest in their real existence that only an unbalanced mind could doubt it. From this stand-point of unreflective thought things are real, and are immediately known as such. There is nothing obscure in the process; indeed, there is no process, but the mind stands over against the thing, and forthwith knowledge results as a matter of course. This naïve confidence in perception is invalnable for practical life, but a little reflection serves to disturb it. To begin with, perception itself admits of being viewed in two ways. It claims to be an apprehension of something objectively existing, and it is also an event in our subjective experience. In the latter sense perception is an effect produced within the mind by the action of something other than itself. If now it were possible to connect perception, as effect, with the alleged object as its only possible cause, then our assurance of the object would be as immovable as our intuition that every event must have a cause. Many have thought this to be possible, and have sought to refute idealism by the law of causation and by the fact that we are coerced in our experience. This might do if the aim were to prove that there is something beyond the individual thinker, but it is quite irrelevant to the question as to the nature and existence of the apparent object. The law of causation only says that this psychological occurrence must have a cause, but it does not tell us where to seek it or what it must be. Leibnitz found the cause in the nature of the soul itself, and not in any external action upon the soul. If we are not satisfied with this view, and determine to look for a cause other than the soul, we are quite at a loss to connect the effect

with the apparent object as its only possible cause. The object itself does not seem to cause any thing, and, so far as perception is concerned, appears to be entirely in the passive voice. If we insist, nevertheless, on finding causation in the object, it turns out that the immediate cause is neither the object nor any thing like it. The immediate external antecedent of perception is said to be some form of nervous change in the brain, and this is totally unlike the object, on the one hand, and the mental effect on the other; and besides, it is itself only hypothetically and very obscurely known. No reflection upon the mental effect shows that it can have only one cause, and that a nervous change. Any thing else whatever seems as well fitted to produce the effect. We have next to reason our way from the hypothetical nervous change to the apparent object as its only adequate cause, and by the time we have fairly mastered the conditions of the problem it is seen to be impossible to deduce any necessary connection between the mental effect and the perceived object.

To have perceptions, all that is needed is the appropriate stimulus; and there is no way of necessarily connecting this stimulus with the independent existence of the object. Often the perception takes place when there is nothing really objective, as in dreams, delirium, and insanity. Of course, perception takes place only under the form of subject and object; but this psychological form in no way secures the independent reality of the object. However valid, then, perception may be, and however convinced we may be of its validity, there is no logical or metaphysical way of deducing the object as an independent existence from the psychological experience. Accordingly, realistic speculators of the better sort have given up attempts to demonstrate the object, and have sought to connect the perception, as mental state, with the object as externally existing by "a law of our nature," of which no further account can be given, or which may be founded on the divine veracity. But the matter is somewhat complicated by the fact that there is very general agreement among theorists, physical and psychological alike, that a good part of the apparent object is purely phenomenal, and has only a subjective existence. The subjectivity of sense-qualities has become an abiding part of both physical and psychological theory; and

this fact itself is something of a stumbling-block to the "unsophisticated consciousness." We distinctly perceive and are immediately conscious of many qualities as inhering in the object, which, nevertheless, exist only in and for our sensibility. Here, if anywhere, we seem to have an undeniable working of the law of our nature, an immediate utterance of the unsophisticated consciousness; and yet we are led to modify it. This has gone to such an extent that the world of sights and sounds, of heat and cold, of all pleasant and painful sensations—the world of the unsophisticated consciousness, in short—is affirmed to have only a subjective existence, while the truly real is placed beyond the reach of sense altogether. Such realism as remains is very properly called "transfigured realism;" and the transfiguration is so foreign to spontaneous thought that Berkeley was not entirely out in his claim that he alone agreed with common sense. The transfigured view he stigmatized as the parent of all manner of skepticism and unbelief. But if to escape the transfigured realism we fall back on the divine veracity, we are met by the fact that, while a law of our nature leads to spontaneous realism, a still deeper law of our nature leads to the transfiguration when reflective criticism begins. When the mind comes to work over its experiences, so as to harmonize them with itself and with one another, it finds it impossible to do so without distinguishing between things as they appear and things as they are. This result does not depend upon a distrust of our faculties, but upon a trust in them; and it is only in this way that all the demands of our cognitive nature can be met. And if we are to appeal to the divine veracity, it must be in a larger way than is common in this discussion. That veracity can hardly be held responsible for any thing beyond the truth and harmony of our nature as a whole. Certainly it would be a sorry sort of veracity which should leave perception and reflective thought in hopeless contradiction, which would be the case if we are to suppose the impressions of spontaneous thought to be final. We shall have, then, to admit that our first thought of things may not be the truest, or may not be the final utterance of the mind; and to reach this we shall have to undertake a critical analysis both of the knowing process and of the known object. When this is done, and we have found what our faculties really give us, then we may

appeal to some fundamental veracity as the warrant of our trust in the result; but nothing can be more barren and superficial than such an appeal against speculative conclusions because they depart from the unreasoned assumptions of sense-experience.

The more we study perception as an effect the plainer it becomes that the ontological and independent existence of the apparent object is no necessary factor of it. All that is needed is an orderly excitation of sensations; and if our present set of sensations were produced, no matter how, by some law of the soul, as Leibnitz supposed, or by the direct action of God, as Berkeley held, the assumed world of things might fall away without our ever missing it, or without in any way modifying the apparent world. We must, then, allow that idealism, in the sense of the phenomenal or subjective existence of the world of things, is possible, and admits of no decisive refutation. The admission is all the more easily made from the fact that so much of what common sense regards as undoubtedly objective is confessedly subjective.

Our study of the process of perception has led to the conviction that idealism admits of no direct disproof, and realism admits of no demonstration; but we need to be on our guard against hastily concluding to the truth of idealism. Because the object of perception is primarily the contents of our conceptions projected as real, some idealists have concluded that it is always and only such. Of course, the object itself can never pass bodily into the mind, nor can the mind get outside of itself so as to grasp the object otherwise than through the conceptions formed of it. Perception takes place only as the mind projects the contents of its conceptions under the form of reality. In this sense all our objects are primarily a projection of our own conceptions; but to conclude from this that they are nothing more is hasty, and leads to absurdity. It is hasty, because the fact alleged would be true, however real the world of things might be. If things were as real as the veriest rustic thinks them, it would still be true that they become known to us only through the conceptions they awaken in us, and that for our knowledge the things would only be our conceptions projected as real. But it would still be possible that our conceptions truly reproduce a reality existing apart from them. To deny this possibility would lead at once to the absurdity of

solipsism. For our knowledge of other persons is reached only as we form the conception of personal existence out of the materials of our own consciousness, and project it as real. Here the conception is our own product as much as in cases of sense-perception, and yet we cannot without absurdity deny that it reproduces for us a reality existing apart from itself. Again, in our perception of another's thought, we perceive the thought only by thinking it ourselves, and the only thing we can possibly have in our consciousness is our own thought; and yet, if all personal intercourse and understanding be not delusive, this subjective thought of ours reproduces for us a thought existing beyond the range of our personal consciousness. It is indeed true that we cannot prove that these other persons and thoughts exist apart from our consciousness; and it is also true that a being able to control our sensations could produce for us an apparent world of persons as well as of things without their substantial existence; but on the other hand, it is equally true that it is strictly impossible for any one to hold to solipsism. No one could ever persuade himself that all past history has occurred only in his own consciousness; that his neighbors exist only as his mental states; that a blizzard is only a tumult among his states of consciousness; that a city with its busy life is only a complex mental state of his own which vanishes when he goes to sleep. It may be forever impossible for us to tell how our thoughts, which arise and exist only in our own consciousness, should yet grasp realities independent of our consciousness; but none the less are we compelled to admit the fact. And if we have to admit it in one case, there is no reason in principle why it should be denied in any case where the facts seem to call for it.

Without doubt, many of the sensational arguments for idealism are short-sighted. The general claim that the individual mind can know nothing but its own states, which is often made by idealists, rests upon various grounds. There is first the fact, already dwelt upon, that knowing can only take place through subjective conceptions which are products of the mind's own activity; but this fact does not exclude the possibility that those conceptions reproduce an existence independent of the conceptions themselves. There is the further fact, that we are quite unable to tell how our minds are able to grasp realities external to ourselves; but this negative impotence decides nothing as to

the positive fact. If the fact were given as real, we should have only another instance of the common experience of having to admit as facts things whose full rationale we are unable to give. Admitting the fact as real, however, reflection might reveal certain general metaphysical relations between the mind and its objects as necessary implications of the fact; but those relations would be deduced from the fact and not the fact from the relations. The claim that the mind can know only its own states is further supported by the philosophy of sensationalism. In this doctrine, the mind is a passive impotency, or rather a mere cluster of experiences. But experience in the last analysis reduces to impressions vivid or faint, and beyond these there is nothing. Of course, a mind which is only a sum of impressions can never transcend the impressions. The impressions being all, it is hard enough to see how they can know themselves, and there being nothing else for them to know, it is needless to inquire how they know it. A nihilistic idealism is the immediate result. This argument has the same value as the sensational philosophy in general, and hence is worthless. And the general claim which we are considering, by whatever arguments supported, leads necessarily to solipsism and must be abandoned.

The conclusion is, (1) that both traditional realism and traditional idealism have been hasty and superficial; and (2) that no tenable idealism can be founded on a theory of the knowing process alone. Such idealism must either lapse into solipsism or it must be arbitrary and inconsistent. In the latter case it would admit that thought sometimes grasps external reality, and it would have no reason for limiting the range of knowledge as demanded by the theory. If any idealism is to be held, therefore, it must be based upon an analysis of the object known rather than of the knowing process. A study of the object and of the system of objects must show that they are meaningless, and hence impossible, apart from mind and consciousness, in and for which they exist. As a world of ideas demands the conception of a mind as the condition of its being, and as a world of sensations would be absurd when conceived as existing apart from consciousness, so it must be shown that the world of things is so completely a world of ideas as to have no meaning except in relation to mind and consciousness. This is the only idealism worthy of consideration. The vast difference between

it and the cheap idealisms of negation and sensationalism is self-evident. It does not dispute our mental competence, or the testimony of our faculties, but aims rather to find what our faculties really give when they become critical and reflective. It takes the apparent as a datum from which to find the real; it accepts the system of experience as a subject of critical analysis with the aim of finding how much of it is subjective and how much of it is objective; and it points out that this inquiry is no private freak of the speculator, for by common consent a good part of the apparently objective has only a subjective existence. The critic only extends the realm of the subjective still further, but by arguments identical in principle. The difference between this idealism and the traditional conception of idealism is also manifest. The common thought of idealism is, that it denies the system of experience altogether as something common to all, and reduces the external world to an atomistic and discontinuous set of impressions in scattered minds, which may possibly be similar, but which have no common object beyond this similarity of distinct impressions. Crude realism always represents reality by the conception of space full and unreality by space empty; and so its typical conception of idealism is that it affirms a real space but empty. Yonder where that tree or house is, there is nothing. This is supposed to be the idealist's faith; and hence the ironical exhortations to knock his head against a post, or enter a closed door. But the idealist who understands himself is so far from believing in a real space filled with phantoms that he reckons the space itself as a part of the phenomenon, and as without any ontological existence.

But it is not our purpose to deduce the idealism in question, but rather to expound it and give some general idea of its leading arguments. The point of view may best be learned by considering the following questions:

1. Is there any thing in existence but myself? The answer is, Yes. To escape the absurdity of solipsism I must admit at least the existence of other persons.

2. Does the world of apparent objects exist for me only? No, it exists for others also, so that we live in a common world.

3. Does this common world consist in any thing more than a similarity of impressions in finite minds, so that the world

apart from these is nothing? This view cannot be disproved, but it accords so ill with the impression of our total experience that it is practically impossible.

4. Is, then, the world of things a continuous existence of some kind independent of finite thought and consciousness? This claim cannot be demonstrated, but it is the only view which does not involve insuperable difficulties.

5. What is the nature and where is the place of this cosmic existence? That is the question at issue between realism and the idealism under discussion. Realism views things as existing in a real space as true ontological realities. Idealism views both them and the space in which they are supposed to be as existing only in and for a cosmic intelligence, and apart from which they are absurd and contradictory.

If it were not for the last point idealism and realism would seem to agree. And doubtless many a realist would find in the answers to the first four questions a full confession of the realistic faith. A world which we did not make, and which is independent of all finite thought and consciousness, what is this but realism pure and simple? We reply, that this is probably all there is in realism; but to make the distinction clear between this and unreasoned realism we point out that there is a difference between being independent of our thought and being independent of all thought, between existing apart from our consciousness and existing apart from all consciousness in a lumpish materiality, which is the antithesis and negation of consciousness. In treating of truth we must distinguish its validity as particular and universal, subjective and objective, or rather, mental and extra-mental, which is the meaning here given to the preceding terms. A so-called truth is particular when it represents only a conviction of the individual, and has no universal significance. Truth is universal when it exists for all, or when it is founded in the nature of intellect itself. Truth has mental validity when the objects to which it applies, or the relations with which it deals, have only a mental existence. Such truth exists only for mind and in mind. By truth of extra-mental validity we could only mean truth which is valid for things in themselves, conceived as existing independently of mind and consciousness. In popular thought the subjective is confounded with the particular, and the universal is

confounded with the extra-mental. But the particular is only another name for opinion and delusion, and hence to ascribe only subjective existence to things is viewed as reducing them to fictions. On the other hand, we are persuaded that our objects are not our own products or private property, and we know of no way of expressing the fact except by saying that they exist extra-mentally. But plainly the subjective and illusory are not to be identified. There are universals for intellect which, while having no significance in abstraction from mind, do nevertheless express propositions which are valid for all intelligence. Neither are the universal and extra-mental to be identified; for, apart from the fact that there are universals in reason itself, it is extremely doubtful whether this notion of extra-mental truth represents any clear conception. To be sure, the imagination, by means of space forms, represents the idea with perfect clearness and self-evidence; but when we come to define the idea there is always an implicit reference to an implied mind. The illusory object is such because it is not there for all, and the real object is no illusion because it is there for all. If we suggest that illusion itself might be universal, we only grasp the conception by thinking of some universal mind for which the illusion does not exist, or by thinking of a fault in finite experience, whereby the continuity of the illusion is broken. In either case its universality is denied. But if the universality be maintained, it is hard to see in what the truly real would be superior to the illusion, or in what its special reality would consist. It is extremely difficult, we repeat, to define the object as either real or unreal without reference to the subject; and hence the notion of strictly extra-mental objects which exist by themselves and without any reference to a conscious subject, while so clear to the imagination, is remarkably difficult to the understanding. But, however this may be, it is plain that one may believe in the subjective existence of the world of things without thereby making it a particular delusion of his own, and may also believe in the universality of the world, or in its existence for all, without admitting its extra-mental existence. Such an idealism would differ from realism only on the one point of this extra-mental existence. Both alike would have an orderly and universal system of objects, and both would be equally far from viewing this system as an

individual delusion. The difference concerns the essential nature of this system, and the place and mode of its existence. The question is a purely speculative one, and lies entirely beyond the jurisdiction of the senses. The attempt to solve it by the customary appeals to common sense, the unsophisticated consciousness, the divine veracity, etc., indicates complete inability to understand the problem, to say nothing of solving it.

The only way of vindicating an extra-mental existence for perceived objects is to bring them under the category of causation, and to claim that when they are not perceived they still exist in manifold interaction with one another. This would, indeed, remove the difficulty in defining what we mean by such existence; but it would also make it necessary to find the true realities, not in objects, as the senses give them or as spontaneous thought finds them, but in a series of invisible and supersensible things; that is, our realism must be "transfigured." This conclusion has generally been accepted by realistic speculators; and a "transfigured realism" has been offered instead of the crude realism of common sense. The sense-world has been unhesitatingly handed over to phenomenal, that is, subjective, existence. Light, sound, heat, etc., which seem so manifestly extra-mental, are declared to have existence only in our sensibility. Of course, the realist hastens to remark that these qualities have objective realities corresponding to them, namely, vibrations of some sort; and with this fact he fancies he removes the paradox of his view for the unsophisticated consciousness. Indeed, at times he even grows impatient at references to the subjectivity of sense-qualities, as little more than a fetch on the part of idealists. Heat, sound, light, are objective; of course, not as common sense supposes, but vibrations are objective; and though they are never objects themselves, still they are the reality of the object. The ease with which this assurance is accepted as a solution of the difficulty is due to the fact that any thing which looks like reasoning will do for a foregone conclusion. The unsophisticated consciousness knows nothing of vibrations in sense experiences. It knows the qualities directly as properties of the objects. For it, the thing is no compound of qualities, partly projected from the thinker and partly existing in the thing; but the whole thing is objective and external. Transfigured real-

ism has an altogether different set of objects from common-sense realism. The things of the latter are the phenomena of the former; and the realities of the former are undreamed of by the latter. Each believes in the reality of things, but the things of one are not those of the other. The things of common sense are the objects of perception, bodies in space with various apparent properties. The things of transfigured realism are sundry deductions of theory which the senses do not give. The former realism believes in what the senses give, and falls back on the unsophisticated consciousness. The latter realism sets aside what the senses give, and allows as real only what the senses do not and cannot give; and yet it too upon occasion falls back on the unsophisticated consciousness. All that the two realisms have in common is the conviction that the apparent system is not arbitrary and groundless, or a private fiction of the individual; and this conviction they share with idealism.

It is doubtful if the current doctrine, that we know only phenomena, however true it may be for the objects of sense-perception, has been fully apprehended in all its consequences by the rank and file of its holders. If we take it in earnest, it follows that the whole apparent world has only a subjective existence, and that its very nature is to be perceived. If we make this subjectivity individual, the apparent world is only a series of similar presentations in different minds. If we reject this view, we must provide some cosmic consciousness as the source and seat of cosmic phenomena; for phenomena apart from a consciousness, for and in which they exist, are nonsense. We are no better off if we say that the apparent world is the form under which the cosmic realities appear; for appearance also presupposes a mind to which things appear. Besides, it is hard to see in what sense phenomena are the appearances of the alleged realities. These realities may be the cause of the appearance, but they can hardly be said to appear in the effect. The sensation of light may be caused by a vibrating ether; but the ether cannot be said to appear in the sensation, or to be in any sense an object of perception. A mind which should see the ether as it is would see no light; and one which saw light would see no ether. Thus the actual object of experience becomes inevitably subjective, while the reality is put beyond any range

of the senses. Nor do we much mend the matter by deciding that the object is partly mental and partly extra-mental, as in the distinction of primary and secondary qualities; for the line between the subjective and the objective is hard to draw, and the distinction itself seems like a rebuff to the unsophisticated consciousness. Supposing it made, however, it is not clear how the subjective qualities are to be regarded. If they are to be excluded from reality, reality itself begins to seem poverty-stricken, so much so as to be only a bare skeleton of existence without life or meaning. A knowledge of the real would reveal very little worth knowing, and all the value and significance of existence would lie in the unreal subjective world. This difficulty can never be escaped so long as we allow the antithesis of mental and non-mental, instead of the antithesis of particular and universal, both alike being subjective. These subjective qualities, too, which are supposed to be nothing apart from consciousness, do nevertheless appear as an important system of objects for consciousness, and have the utmost practical value. By this time the realism of spontaneous thought has vanished almost entirely. Transfigured realism has reduced all apparent realities and properties to manifestations of hidden realities; and these it regards only under the causal categories of force, energy, etc. Whether the hidden reality be one or many is not decided. Many will have it that it is only one, and that so-called things are but relatively constant phases of an all-embracing power. When we follow this doctrine into its consequences we find that it has nothing in common with crude realism beyond the general belief in an extra-mental existence, and possibly the additional assumption that this existence is in objective and independent space.

And now there seems to be no escape from an excursion into rather abstruse metaphysics. The theory of knowledge cannot be settled by simply studying the psychological process of perception, and by appealing to the intuitions of the unsophisticated consciousness. We must leave the stand-point of the finite and particular individual and form some conception of the general relation of thought and being in the fundamental reality. When we are speaking of the relation of our thought to things, we can say that the order of things is not the order of thought, that the two are mutually external, but that they are

parallel and harmonious, thus securing the possibility of knowledge. The parallelism and harmony can only be explained by supposing a common source for our thought and for things whereby each is determined for the other. But such a view is impossible when we come to the fundamental reality. Here three suppositions are possible concerning the relation of thinking existence and impersonal existence. We may suppose (1) the former produces the latter, (2) the latter produces the former, and (3) the two are mutually independent and indifferent. The second supposition is hopelessly untenable, and the third is no less so. In the case of mutual independence no reason can be given why either should be affected in any way by the other. Nothing that takes place in impersonal existence would be any reason for any response in thinking existence unless there were an interaction between them; and metaphysics shows that the members of a necessary interaction can never be independent. In every such interaction we must make some one member independent, and reduce all the others to dependence in some way upon it, or we must make all alike dependent upon some deeper existence which embraces them all. It is, then, impossible to view thinking existence as deduced from impersonal existence, and equally impossible to view them as actually co-ordinate and parallel, while ontologically mutually independent. The parallelism would be groundless and the interaction would be impossible. We are shut up, then, to the view that impersonal existence, or things, depend upon thought —that is, upon thinking existence.

In this view, then, we have three kinds of reality: (1) independent thinking existence, (2) dependent things, and (3) space as something quite distinct from the others, and as *sui generis* in its existence.

That this view of space seems self-evident is unquestionable; indeed, it stands high among the traditional intuitions; but that it can be harmonized with reason is not so plain. And, first, we need to know what is the relation of space as existing to that fundamental reality which is the source of things. If the two be independent we collide with the demand of reason for unity in the fundamental reality. We should be equally at a loss to express the ontological relation of these two independent existences. The space which is declared to be real would at

the same time e so like the negation of existence that the only possible relation between the two would be that space contains the reality, or the reality is in space. But here, again, we should be unable to tell what difference such a relation would make to either, and hence to tell what we mean by it. If the space does nothing to the being and the being does nothing to space, the two seem to be out of all relation. Moreover, if we allow the fundamental reality to be in space we collide also with its unity; for whatever is in space must be subject to the laws of space, must be extended therefore, and hence has parts, and is no proper unit. The affirmation, then, of the mutual independence of space and being makes it absurd to predicate any relation between them. On the other hand, it is impossible to view space as the source of being, or being as the creator of space, viewed as something real. It is ontologically so near a negation that many have identified it outright with non-existence; at the same time, they have not scrupled to furnish it with divers geometrical properties, and to insist upon its reality as if the non-existent did nevertheless exist. All that such persons really mean is to affirm that space is not an illusion, and they know of no way of expressing themselves except by contradiction and nonsense.

It seems, then, that the existence of an ontological space cannot be maintained, whether we view it as containing and conditioning the fundamental reality, or as produced or created by it. In the former case, the necessary unity of the first principle would be violated, and creative reality is made subject to an hypostasized negation. We should have a something which is nothing and a nothing which is yet something, and this something-nothing would be law-giving for the causal reality itself. In the other case, we should first find it impossible to get any positive notion of our own meaning, and then we should have an infinite regress on our hands, as each created space would either need another to hold it, or would be preceded by another quite as good as itself.

Now, rational idealism never dreams of questioning the existence of space as the form of external experience. It never tries, therefore, to conceive external objects apart from space relations. Those objects are so largely constituted by space-relations that they would be nothing intelligible when abstracted from

them. Neither need idealism deny that this form of space is universal for all intelligence, so that the same objects have the same space-values and space-relations for all. This question lies in another field, and must be debated there. The essential denial of idealism touches the existence of an ontological space, separate from and yet containing all active reality. And the essential affirmation is, that space is only the form of experience or the form of phenomena, and hence is absurd and impossible when abstracted from consciousness as its fundamental condition. The world, then, as universal, may have a universal space-form, or one which is valid for all. It is, then, no individual delusion; at the same time, it has no extra-mental existence, and in this sense is subjective. These considerations remove much of the paradox from the idealistic view.

The subjectivity of space carries with it, of course, complete idealism as to all that appears in space or that is spatially determined. Hence, not only the world of sense-qualities, the world of sounds and colors and odors and temperature, but also the world of form and extension, the world of apparent things, in short, are to be viewed as having only subjective existence; that is, as existing only for and in consciousness. By this time, not a shred of every-day realism remains. The entire world of objects has become phenomenal. Their laws and inter-relations remain as important subjects of study, and they may express a universal order; but neither the phenomena nor their laws have any significance except with reference to intelligence. And if it be absurd to suppose that these phenomena exist only for our intelligence, and equally absurd to suppose that they exist apart from all intelligence, it only remains to infer that an all-embracing intelligence is the condition of cosmic being, not only its original cause but its constitutive condition, apart from which it would not even have meaning, to say nothing of existence.

Locke's conclusion was, that relations are the work of intelligence, and hence represent nothing extra-mental. In this conclusion he was certainly correct so far as the formal relations are concerned. Such are the relations of space, of formal logic, of classification, etc. No one can tell what is meant by these relations except as the objects are related in consciousness. But Locke was led by the prejudice of extra-mental existence

to overlook the fact that such formal relations may still have a universal element in them, so that, while meaningless apart from intelligence, they are still true for all intelligence. He was also led to look for the real in something quite unrelated, and hence able to exist on its own account. But as our objects as known are known only as related, and can be known only as such, this view leads at once to the conclusion that the real is unknowable. Reality and intelligence are opposed beyond any possibility of reconciliation. The reality as unrelated cannot be known or even affirmed; and if affirmed it can in no way be used as a basis of our cognitive system. To such contradiction we are sure to come when we exclude intelligence as a constitutive factor of the cosmos, and seek to found it upon an extra-mental reality. But possibly Locke was right only for the formal relations of things. Their metaphysical relations of causation and interaction may be supposed to exist among non-spatial and extra-mental realities. Here would be the last stand even of the most transfigured realism.

The study of this question would take us far into the metaphysics of being and interaction; and it would at length appear that between the phenomena and the fundamental spiritual reality there is no place for any dependent impersonal existence. We should find all such being vanishing into law and process without any proper substantiality beyond continuity, uniformity, and universality. But into this field we forbear to enter. Nor is it necessary for our purpose. After we have reduced the world of apparent things with all its space-relations to phenomena, the chief speculative question remaining, even for realistic thought, concerns the cause of phenomena. This cause cannot be thought of as spatial or mechanical, but must be of an essentially spiritual or rational nature, in order to prevent our theory of knowledge from falling into contradiction with itself. For just so surely as the world of things in space is phenomenal, just so surely can it have its existence only in intelligence; and just so surely as it does not depend upon our intelligence, just so surely must we affirm a cosmic intelligence as its abiding seat and condition.

The world exists only in and for a supreme mind; but how? We may conceive it to be merely a conception in that mind, just as any conception may exist in the imagination. There is

then no cosmic activity, no world process, but only a passive conception in the divine mind. This view, which is often presented as the teaching of idealism, is hopelessly poverty-stricken, and is little less than speculative collapse. Berkeley seems not to have had a very clear conception of the relation of his ideal world to the divine mind, and much that he said leads to this view; but idealism is by no means shut up to it. For the fundamental reality is not merely mind or understanding, it is also will or agent. We may say, then, that the world is not merely an idea; it is also an act. It exists not only as a conception in the divine understanding, but also as a form of activity in the divine will. It is this fact which constitutes its real existence in distinction from a purely conceptional one. In traditional thought this reality is secured by the world's being outside of God, external to God, etc.; but these phrases lose all intelligible meaning when space itself is seen to be only the form of the world. And even if space were real they could not be taken in earnest without making God a being with space limits. Let us say, then, that the world is essentially a going forth of divine causality under the forms of space and time, and in accordance with a rational plan. The outcome of this activity is the phenomenal world, which is neither outside nor inside of God in a spatial sense, but which exists in unpicturable dependence upon the divine will; as our thoughts are neither outside nor inside of the mind in a spatial sense, but depend upon the mind as their cause and subject. This world, being independent of us, has all the continuity, uniformity, and objectivity which an extramental system could have; and, as distinct from individual delusion, is real and universal. Indeed, it is hard to say what this view should be called. In distinction from the idealism of sensationalism, it is realism. In distinction from the idealism which reduces the world to a set of similar but discontinuous presentations, it is realism. It is realistic, also, in affirming an objective cosmic system, independent of finite thinking. It is idealistic, on the other hand, in maintaining that this system is essentially phenomenal, and exists only in and for intelligence.

Borden P. Bowne.

Art. VI.—MRS. BISHOP SIMPSON.

"Clara, Clara, Vere de Vere,
If time lie heavy on your hands,
Are there no beggars at your gate?
Nor any poor about your lands?

"O! teach the orphan boy to read,
Or teach the orphan girl to sew—
Pray Heaven for a human heart,
And let the foolish yeoman go."

Ruskin says Shakespeare has only heroines; that all the wrong is brought about by man, and the salvation, if there is any, by woman. It is true that in the delineation of his characters he has brought his heroines into the greater prominence. Desdemona appeals to our sympathy, and arouses every instinct of justice and purity, while Juliet, Portia, and Lady Macbeth linger in our memory, standing out boldly upon the canvas with their companions in the shade.

The ancient Roman philosophers, however, were not so liberal in the conception of the character of their women. Their teachings were calculated to make dependence a virtue and weakness a charm, and thus to paralyze all effort for service outside of their immediate home circle. Thus we find Cicero quoting with approbation the mournful words of Plato in which he regrets the degeneracy of the times, "when the slaves do not obey their masters, and the wives aspire to be the equals of their husbands." But their pure and lofty ideas of the marriage relation, together with the customs of the times and public opinion, conspired in a measure to overthrow these teachings. The Roman matron was expected to manage the home, and share with the father the rule of the household. The husband well knew the qualities necessary for the performance of these duties, and clearness of intellect combined with firmness of character were considered of inestimable worth.

In families of wealth the daughters were liberally educated. They received instruction from the same teachers, used the same books, read the same Greek and Latin poets as their brothers. True, the old prejudice existed against learned women, as the knowledge gained might open the doors of the sacred precincts

of home to the activities of the outside world. Notwithstanding, their acquisitions are often spoken of with pleasure and pride. Plutarch, in speaking of Cornelia, wife of Pompey, says she was well read, understood geometry, could lead in a philosophical conversation, could play the lyre, and with this knowledge "she was able to guard against pedantry, which was the fault of so many of this class." Pliny tells us that his own wife read his books with great enthusiasm again and again, till she nearly knew them by heart; and his verses she set to music and sang them, accompanying her voice with a musical instrument. Clodia, after having read the best poets, and written verses herself, desiring to benefit others, invited young people to her own home to hear them read. So, all down the ages, in profane and sacred history we read the records of true womanhood struggling amid the darkness of superstition, oppression, and sin to be a helpmeet in lifting humanity to a higher plane of purity and peace.

Dean Stanley, in his *Lectures on the Jewish Church*, says of Deborah:

> She is the magnificent impersonation of the spirit of the Jewish people, and of Jewish life. On the coins of the Roman Empire Judea is represented as a woman seated under a palm-tree, captive and weeping. It is the contrast of that figure which will best place before us the character and call of Deborah. It is the same Judean palm under whose shadow she sits, not with downcast eyes and folded hands and crushed hopes, but with all the fire of faith and energy, eager for the battle, confident of the victory.

But it remained for Christianity to usher in a brighter era for woman. The Gospel that proclaimed "Peace on earth, goodwill to men," proclaimed also equal privilege and blessing, equal responsibility and obligation. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

Ruskin himself writes:

> We are foolish, and without excuse foolish, in speaking of the "superiority" of one sex to the other, as if they could be compared to similar things. Each has what the other has not; each completes the other, and is completed by the other; they are in nothing alike, and the happiness and perfection of both depend on each asking and receiving from the other what the other only can give.

As the Creator made them one in Eden, as together they sinned and were driven out of paradise, so together God intends they shall labor for the redemption of the world.

Prominent among the philanthropic women of the present generation, and in the foremost ranks of the "elect ladies" of the Methodist Church, is the one whose name stands at the head of this sketch. Few have entered into a greater variety of plans and work for the alleviation of human suffering, and few have been more signally rewarded in witnessing the growth and establishment of the work of their hands.

Mrs. Bishop Simpson was born in Pittsburg, Pa. Her father was a leading citizen, a member of the Methodist Church; her mother was very charitable, unusually gifted in conversation and prayer, and their house was always a home for the itinerant minister. Born of such parents, educated amid such influences, it is no wonder that she united with the Church in the days of her youth. At an early age she married Rev. Matthew Simpson, a young clergyman of the Methodist Episcopal Church, who was then a member of the Pittsburg Conference. With high and noble purposes, and hearts full of youthful enthusiasm, they went forth expecting success, but little dreaming of the remarkable future that lay before them.

Her husband received but two appointments in the pastorate after his marriage, but during this time she entered joyfully and heartily into his work, sharing with him in the trials and triumphs incident to the Methodist itinerant's life in the earlier history of the Church. She was active in all the departments of woman's work in the Church, visiting the members, caring for the poor and the afflicted, and in seasons of revival talking to penitents, leading them to the altar, and kneeling with them in prayer.

During her life in Greencastle, where her husband was for nine years President of Asbury University, Mrs. Simpson was active among the students, entertaining them frequently at receptions in her own home, and caring for the sick and lonely among them. Dr. Williams, since a noted physician of Cincinnati, said he owed his life to her unremitting care during a severe illness, she preparing his food and carrying it to him daily with her own hands. Being in a new country she had few of the comforts and conveniences of the later days, but she

was contented and happy, and seemed to find her highest joy in endeavoring to put sunshine into the lives of others.

Just after they had built themselves a home—a brick house, which is still called "Simpson Hall," and is now the property of De Pauw University—her husband was called to Cincinnati to take charge of the *Western Christian Advocate*, and was there during the prevalence of the cholera. When the epidemic broke out Mrs. Simpson refused to leave her husband, and also remained in the city with her little children. The disease prevailed to an alarming extent; fires were kept burning in the streets, and multitudes fled before the terrible scourge. At last Matthew Simpson took the cholera. Forgetting her own ease and comfort, forgetting that she also was exposed to danger, Mrs. Simpson nursed him night and day with heroic devotion and unceasing care, nor did her hope grow faint or courage falter for a moment.

After his election to the bishopric they returned to her native city, and the bishop went abroad on an extended tour to Palestine. While there he contracted a fever which prostrated him for more than a year after his return. Mrs. Simpson gave her entire time and attention to the restoration of his health, securing not only the best medical assistance in Pittsburg, but traveling with him to various cities to consult doctors of high reputation, that nothing should be left undone that could possibly aid in his recovery.

When sufficiently restored the bishop accepted the position of President of the Garrett Biblical Institute, and again left Pittsburg with his family to reside in Evanston, in accord with the wishes of the North-west that he would make his home among them. Here Mrs. Simpson's pleasant parlors were always open not only to the students of the Institute and the North-western University, but also to the young ladies of the Seminary. To them she was not only the president's wife, but to each and all a *personal friend*. If any were ill she sent them delicacies, if they were lonely she brought them into her own home and cheered and comforted them.

As the bee culls sweetness from every opening flower, Mrs. Simpson has the happy art of gathering pleasure and profit from nearly every passing event. Not only does she gain inspiration herself, but with her clear and active brain and warm

heart she seizes upon every occasion to inspire others also. As an illustration, the day after our civil war was inaugurated she made a large flag of muslin, as bunting could not be obtained, sewing the red over the white, and sent it to the students, when it was at once unfurled to the breeze. The students came to the Bishop's home in large numbers, with a band of music, to serenade and make speeches, supposing the flag to have been presented by him. But he at once said it was Mrs. Simpson to whom the credit belonged, as the thought was entirely her own, and he knew nothing of it until it had been presented.

At a large fair held in Chicago, when General U. S. Grant made his first appearance in that city, the ladies drew themselves in line, and as he walked down the long aisle showered him with bouquets of flowers; but Mrs. Simpson, always ready to do a graceful little act, stepped out and pinned a few roses in the buttonhole of his coat. Amid the excitement and enthusiasm hers were the only trophies he carried away with him from the hall.

Her life in Evanston was quiet, given principally to the care of her home and little children. As a wife and mother Mrs. Simpson is a worthy example. Believing that not only all the instincts of the mother-nature, all the affection of the soul, but also the imperative voice of duty ever calls the mother to the companionship and care of the young immortals committed to her charge, her domestic duties have always claimed her first attention. The mother who habitually leaves her young children to the care of professional nurses while she goes forth to engage in more public affairs has a most mistaken and morbid conception of maternal obligation. No earthly influence contributes so much to mold our moral characters as the loving, gentle words from a mother's lips. As the solid rock bears forever the impress of the delicate fern leaf, made long ages ago, before it became hardened by time and the elements, so impressions made upon childhood's plastic mind will remain forever. Lord Macaulay says:

> Often do I sigh in the struggles with the hard, uncaring world for the sweet, deep security I felt when of an evening nestling in her bosom I listened to her voice and read the unfathomable love of her eyes. Never can I forget her kiss of peace at night. Years

have passed away since we laid her beside my father in the old churchyard, yet still her voice whispers from the grave and her eye watches over me as I visit spots long since hallowed to the memory of my mother.

Lord Lonsdale also says:

If the whole world were put in one scale and my mother into the other, the world would kick the beam.

When Agassiz's fiftieth birthday was celebrated by the Saturday Club with a special dinner, Longfellow, Holmes, and Lowell read poems. Longfellow's poem represented Nature as taking the boy by the hand and leading him forth to discover her secrets, and spoke of the natural mother as mourning over the fact that the *great mother* had drawn him from her fireside, where she wished to keep him.

> "And the mother at home says, 'Hark!
> For his voice I listen and yearn,
> It is growing late and dark,
> And my boy does not return.'"

Longfellow read the poem in a quiet, subdued manner. Agassiz's head was bent modestly down. He smiled as the scenes of his childhood were recalled to mind, but at this allusion to his mother his face flushed with emotion, tears gathered in his eyes and silently rolled his cheeks. With an effort he recovered himself, "and with eyes still glistening, bowed and smiled his acknowledgments to the poet." How many of the noblest and greatest minds of earth have paid grateful tribute to a mother's influence. John Quincy Adams said, "All that I am my mother made me."

Abraham Lincoln revered the name of his mother. It is said of her that she was buried in a coffin made by Thomas Lincoln out of green lumber, cut with a whip-saw, and was buried with scant ceremony in a small clearing in the forest.

Little Abraham sorrowed most of all that his mother should have been laid away with such maimed rites, and he tried several months later to have a wandering preacher named David Elkin brought to the settlement to deliver a funeral sermon over her grave, already white with the early winter snows.

O that the mothers of the present generation may appreciate the glorious opportunities and possibilities before them, and awake to a full realization of personal responsibility! Not

only are the children benefited by these tender ministrations, but they react upon the mother, softening and subduing her nature, and broadening her heart with new supplies of faith, hope, and love. Frances Willard says:

I have learned how such solemn vicissitudes as come into the lives of women only helped to confirm your faith in the world invisible. The breath of eternity falls on your foreheads like baptismal dew in those hours of unutterable pain and danger when a little child is born into your home. Your steps lie along the borderland of this closely curtained world,

"And palpitates the veil between
With breathings almost heard."

Into your eyes fall the first mystic glances of innocent and trusty souls. Tender little hands folded in prayer, and winsome voices saying,

"Gentle Jesus, meek and mild,
Look upon a little child,"

have done more than all traditional restraints to keep your hearts loving and unworldly. Always this will be so; always from manhood's more exterior view of life's significance you are separated by the deepest and most sacred experiences which human hearts may know. That anchor holds. But God has given the mother-heart for purposes of wider blessing to humanity than it has dreamed as yet.

It is interesting to know that Miss Willard, in a recent communication, paid grateful tribute to Mrs. Simpson for the inspiration she had given her, saying:

You are a sacred link with the blessed old days. You and the Bishop were always good to me, and *you* started me out to "seek my fortune."

After the bishop came to Philadelphia to reside, her domestic cares having decreased, Mrs. Simpson found time to engage in works of charity and benevolence. One writer says of her:

Good works have been the natural expression of her faith, while her zeal and capability have made her a recognized leader in all benevolent enterprises. As an executive officer she has but few peers among her sex, and has managed with gratifying success the affairs of all the large benevolent and religious associations over which she has been called to preside.

With an innate love for the beautiful, with cultivated, refined and æsthetic tastes, it is not surprising that her home should be an attractive one, embellished with treasures of art

from many lands, some of them presented as momentoes of tender friendship. "Her generous, unselfish nature made her children proud to call her mother, and she spared no pains in their mental and moral training." One of her daughters is the wife of C. W. Buoy, D. D., an eloquent preacher of the Philadelphia Conference, and another the wife of Colonel J. R. Weaver, for many years Consul-General to Austria and Hungary. Two of her sons have passed away. The only surviving one is a graduate of Wesleyan University, and two accomplished daughters remain within the home circle.

Her life in Philadelphia has in an eminent degree been given to hospitality. As the wife of our resident bishop, with her natural endowments for leadership, she has done much to promote the social interests of the Church. She never seemed more happy than when, in the midst of the large social gatherings assembled at her call, she stood by the side of the Bishop, "smiling them in, and smiling them out," and speaking such words of cheer and encouragement as opportunity afforded. She had missionary gatherings, gatherings of ministers, of ministers' wives, at her own home, and gatherings of medical students at the different colleges of the city. But, as Macaulay expresses it, "womanly ingenuity, set to work by womanly compassion," soon devised other plans, and opened other channels for Christian hospitality and benevolence.

Home for the Aged.

In the erection of the "Home for the Aged," of Philadelphia, she was especially interested. A few preliminary meetings had been held before Mrs. Simpson took charge; but at the first large meeting, held at the home of Mrs. Colonel Alexander Cummings, Mrs. Simpson was elected president much against her desire, as the work of presiding was entirely new to her and she feared to assume so great a responsibility. But the ladies, knowing her energy and force of character, her keen penetration and sound judgment, were not to be denied. She took the position, which she has held for twenty years.

How striking is the fact that the freshest and noblest charities of this nineteenth century are only developments of the manner in which the Redeemer soothed the sorrows and vanquished the evils of the world.

When he came to alleviate the sufferings of humanity he came, not as a celestial being, incapable of woe, but as a "man of sorrows, acquainted with grief." He knew by actual experience how to sympathize with us. As the law of gravitation binds and holds the universe in order, so the divine law of human sympathy binds all hearts in one common brotherhood. "The soul," says Emerson, "is superior to its own knowledge, wiser than any of its own works," and it ever responds to the voice of sympathy.

The physical evils that cluster about humanity presented to the Redeemer of mankind a marvelous theater for the display of the remedial power of the Son of God, and of his greater power and benevolence in the forgiveness of sins. Homes for the aged, hospitals for the sick and the poor, orphanages for the helpless, are really outgrowths of Christianity. They do not exist, to any appreciable extent, where the Gospel is not known, and they did not exist before the days of Christ:

> The temple at Jerusalem had been standing for ages. The synagogues were of ancient date. The pagans worshiped in groves and high places. The Greeks and Romans piled their magnificent architecture to the gods. Men were familiar with what answered to churches; but asylums for the wretched, hospitals for the sick, were yet unknown to the world; they were the product of the Christian Church.

Milner, in his Church History, writing of the eleventh century, says: "The true reliefs and mitigations of human misery lay entirely, at that time, in the influence of Christianity." The full measure of the Gospel's work for man is not done when the mind is instructed and the heart regenerated. Love, which lies at the base of redemption, will suggest comfort for the body as well as rest for the soul. The mind is often prepared for the reception of spiritual truth by kindly ministrations during affliction.

> "The best fruit loads the broken bough;
> And in the wounds our sufferings plow
> Immortal love sows sovereign seed."

So natural is it for woman to feel for the unfortunate that an unfeeling woman is not regarded with honor by either sex, and it seems peculiarly appropriate that this work should have been inaugurated by the women of the Church.

Woman's quick susceptibility [said Bishop Wiley] is an admirable trait in her character, adapting her to this great work. It enables her to have a more vivid perception of the provisions made by redeeming love, and of the privileges flowing from it. She perceives the readiest mode of gaining access to the hearts of those whom she would benefit, and at the same time exercises a power of persuasion which frequently prevails where sterner qualities have proved insufficient; and we often think that the hearts of women must sometimes really yearn to hear Christ declared by woman's lips, to catch the inspiration in all its delicacy from a woman's heart. Surely in so richly endowing woman's nature with this delicate susceptibility, and this intuitive power of discrimination and quick adaptation, God intended it to be employed in the furtherance of his kingdom among men.

This, like many of the grandest enterprises in the Church of Christ, had a small beginning. In the *First Annual Report*, 1868, we read:

Our property consists of about six and a half acres and a fine old stone mansion, whose only fault is that it is not half large enough for the present wants, as we can only accommodate twenty-four, and we have application for as many more; and it may be as well to say here, that as our intention is to build soon, we will very thankfully accept all donations toward the same. . . . How these old people seem to enjoy the country! It does really seem, in spite of the ills of the flesh, the troubles of poverty, and the carking cares of life, that their hearts are infused with new buoyancy, hope, and love, and to them heaven is begun on earth.

The institution is called "The Methodist Episcopal Home." It is supported by the "Ladies' United Aid Society" of the Methodist Episcopal Church. The officers of the Society are nine trustees, who must be male members of the Church, elected by the contributors. The several Methodist Episcopal churches of the city of Philadelphia are represented by six or less directors. These constitute a board for the transaction of the business of the society.

The "entrance fee" is one hundred dollars, and the rules and regulations such that improper persons cannot find admission. April 14, 1869, it was decided to build a new Home large enough to accommodate the members constantly applying for admission. Accordingly, a magnificent four-story stone building was erected, Italian in its architectural design. The chapel, which is Gothic, is a perfect gem, one story less than

the height of the general building, having a lofty gable in accordance with its style; and the extension wing connecting the main with the chapel building is also four stories in height. Upon anniversary-day, June 16, 1870, the building was dedicated, and "on the 23d of January, 1872, the inmates were removed from the old to the new Home amid congratulations and gladness."

From the *Twelfth Annual Report*, for the year 1879, we take the following:

Standing on a little knoll, in the center of about six acres of ground, it commands a most pleasing panorama of the surrounding country and city. The flood of sunshine that gleams through many high and broad windows gives a wonderful air of cheerfulness and beauty to every thing connected with the institution. The entire building is so completely furnished that it has an air of luxury. There is a commodious chapel in one end of the building, wherein services are held at stated periods; it is here that one can see to advantage the aged inmates; and as they pass out after service it is a pleasure to gaze on their contented faces, aglow with peace and happiness, surmounted by the beautiful silver crown of old age, so soon to be changed for that of immortality.

There are pleasant sitting-rooms on every floor, in which they come together at will, with books, knitting, or patch-work. All the hall floors and sleeping apartments are neatly carpeted. The rooms are furnished in black-walnut, and a cozy rocking-chair or two are in each room. Many of the rooms are handsomely furnished by private individuals or Sabbath-schools. In the parlor, prominent among other adornments, is a life-like crayon portrait of Mrs. Bishop Simpson.

It is interesting to notice how eager the inmates appear to receive calls from visitors on anniversary-day, and if, perchance, any are passed by, you are likely to hear the request, "Please look at my room," accompanied with the satisfactory exclamation, "Isn't it nice!"

The Anniversary.

This is the largest annual gathering of Methodism that occurs in the city of Philadelphia. So many of the churches are actively interested in the work of sustaining the institution that all parts of the city feel the influence of the noble women

who are employed providing for the occasion. Several large pavilions have been erected; one sufficient to accommodate three hundred for dinner. Many of the churches have tables or booths for the sale of refreshments, or fancy articles which have been in course of preparation for months before by skillful hands and willing hearts. The buildings and grounds are decorated; it is the grand gala-day of the year. Flags are flying, bands are playing, and the place is thronged by many thousands—happy, generous crowds—who have come to do honor to the day, pay their respects to the aged inmates, and answer the invitations they have received from matron and maiden to be present to dinner or supper in the grand pavilion.

Here the preachers meet, from city and country, and hold many conferences, reviewing the past and planning for the future. Here the *élite* of Methodism are found, many of them working harder than on any other day in the year "in His name" who "came not to be ministered unto, but to minister." Here thousands of dollars are annually gathered for the support of the Home; and at the close the ladies sum up their accounts, report, and rejoice as those who have found great spoil.

In the year 1880 Rev. William Arthur, of London, was present at the anniversary. The year following, at the Ecumenical Conference held in City Road Chapel, London, the benevolent institutions of the Church all passed under review. The importance and necessity of providing Homes for the aged were carefully considered. During the public discussion which followed Mr. Arthur took occasion to give a glowing description of what he had witnessed at the Philadelphia Home, and the favorable impression he had received while there, and to commend the institution as a model worthy to be copied all over Methodism. Both he and several of our own delegates paid high compliments to the energy and efficiency of the president, Mrs. Bishop Simpson.

The property is now valued at two hundred thousand dollars, in behalf of which Mrs. Simpson superintended the management of several large fairs, which yielded an average of thirty thousand dollars each. During one of these the Grand Duke Alexis of Russia was visiting the city. Mrs. Simpson determined to secure his attendance upon the fair if possible. She had an interview with General Mead, who had charge of all

arrangements for the duke. At first it was not thought advisable, but after repeated visits and much importunity Mrs. Simpson was victorious. The duke attended, was much pleased, visited each table, saying he was "glad of an opportunity to see how Americans did things." He made a number of purchases, and was presented through Bishop Simpson the welcome of the ladies, and an elegant slumber-robe, crocheted and embroidered in Russian colors by an aged lady, a member of the Methodist Church, and for which nine hundred dollars had been subscribed. Before being forwarded to the duke his monogram was also embroidered upon it. Thus did she seize upon opportunity, position, and persons, and make them tributary to her benevolences. One writer says of her:

> She has been a "power behind the throne;" and much of the greatness and world-wide reputation which Bishop Simpson attained is due to his helpmeet, who has stood by his side, advancing with him, step by step, adorning every position he has been called to fill.

She has an unusually facile pen, and is especially gifted in letter-writing.

Her organizing and executive ability being so well known, she was asked to organize the Society of Silk Culture, which she did, but declined the presidency, which was pressed upon her. She, however, selected the person who was elected president, and who has retained the office ever since. She also assisted in the organization, and was president of, the first Bible Readers' Society in Philadelphia. For many years she was one of the managers of the Reformatory Home. She is active in the Woman's Foreign and Home Missionary Societies, and is vice-president of each.

In the Centennial Exhibition she was a member of the Ladies' Executive Committee, and devised the plan for obtaining sketches and engravings of all the public charities originated and supported by women. Reports were received from eight hundred and twenty-two charitable associations of the United States, Great Britain, Germany, Russia, Denmark, and Italy, forming a valuable historical collection, presenting to the Industrial Exhibition of 1876 the noblest phase of woman's work. This department is still preserved in the Permanent Exhibition.

She has been an extensive traveler, accompanying the Bishop on many of his journeys; has visited Mexico and the chief points of Europe. During the Ecumenical Council the Bishop with his wife and two daughters were entertained during their stay of six weeks at the Mansion House, by Sir William McArthur, Lord Mayor of London, a close friendship having existed between the Lord Mayor and the Bishop for many years. Here they had great opportunities to meet many of England's prominent representatives, and to enjoy the *entrée* into English homes in the most cordial manner. The ceremonials and splendor surrounding the life at the Mansion House was always interesting to a high degree. The frequent state dinners, with the setting forth of the table usually in the form of a square, the entire service in silver or gold, dating back to the fifteenth century, and the use of the perfumed water and golden snuff-box, were customs long to be remembered. A special state dinner was given to the Bishop just at the close of the visit. A number of large meetings were held in the historic Egyptian Hall during their stay, one on the discussion of the opium question, at which were present Earl Shaftesbury, of philanthropic fame, Cardinal Manning, the Archbishop of Canterbury, and many other noted personages. A large dinner was also given in the hall to the Royal Academy of London, most of the prominent artists of that time being numbered among the guests.

A better representative could not have mingled in the diplomatic circles of Europe, for with her eminent companion she is equally honored, respected, and beloved by those in high and in humble life; her culture and intellect command the admiration of the one, while her unassuming manner and kindness of heart win the love of the latter.

The Methodist Orphanage.

The latest, and perhaps the crowning, work of her valuable life is the founding of the Methodist Orphanage. This she accomplished about ten years ago, giving the first contribution herself. With her peculiar tact in gathering earnest and efficient laborers about her, and inspiring them with confidence and enthusiasm, the work, from its incipiency, has progressed quietly but steadily. In the year 1881 Colonel Joseph M. Bennett, of Philadelphia, generously donated to the lady man-

agers the house and lot since then occupied as an orphanage. This, large enough for the accommodation of sixty orphans, was soon crowded. The interest continued to increase. Large fairs were held in its behalf, one of which was honored by the presence of President and Mrs. Hayes, who also during the time of the fair visited Mrs. Simpson at her home. Friends rallied to the support of the enterprise in every emergency, and a few years later Colonel Bennett added to his former munificent gift a further donation of twenty-five acres of valuable land near Fairmount Park.

Thus encouraged, the next thought was to enlarge the place of their habitation. Accordingly, a new and capacious orphanage was erected, large enough to furnish a home for two hundred. This edifice, of magnificent proportions, is a fine specimen of architectural and mechanical skill, reflecting credit not only upon its projectors and builders, but upon our entire Methodism. At a meeting of the joint board of trustees and managers, held September, 1888, it was found that the money in the treasury was nearly exhausted, and that the further sum of thirty thousand dollars would be needed to finish the building and grade the grounds preparatory to its occupancy by the children. An afternoon was spent in considering what was best to be done: whether to suspend the work for the present or to raise the money on mortgage—an alternative from which every one shrank. While deliberating, Colonel Bennett, who had learned of their needs, again came to their aid, and made the proposition that if at the end of four weeks Mrs. Simpson would collect from the Church and bring to the bank at nine A. M. a check for ten thousand dollars toward the new building he would give her one for twenty thousand dollars.

This brought light and joy. She set to work with a will. Contributions large and small kept pouring in. Sitting one day by our side on the platform at a missionary meeting, a messenger-boy came in and asked for Mrs. Simpson. She excused herself for the time, but soon returned, and with smiling face said, "A person called me out to give me a hundred dollars for the orphanage—and not a Methodist. Was it not grand?" True benevolence is of a Christian spirit, and often overleaps denominational bounds. It is always beautiful, always ennobling, and always a blessing.

One person, in sending his check for fifty dollars, writes:

Right pleased was I when I read that you had succeeded in raising the ten thousand. May the good Lord continue his blessing upon your efforts to make the Philadelphia Methodist Orphanage one of the grandest institutions of its kind in the country.

The following from Sheffield, Mass., addressed to Mrs. Bishop Simpson breathes the same spirit:

DEAR MADAM: In reading *The Christian Advocate* I see that you have the promise of a large donation for the orphanage provided the people raise a certain amount. The greatest barrier I can see is the short time to which you are limited. I am an old, broken-down farmer, hobbling around on two canes, can't work, but have my farm to live from, and comfortable health. Have not many thousands to give, but, wishing to take a little stock in the enterprise, I inclose one dollar for myself and one for my wife.

At the appointed time Mrs. Simpson with others met Colonel Bennett in the office of ex-Governor Pattison, in the Chestnut Street Bank, and showed him that they had complied with the condition, and had already deposited the ten thousand dollars. On receiving that assurance the colonel drew from his pocket a check already filled up and handed it to Mrs. Simpson. But what was her amazement when she found that he had exceeded his promise and actually given twenty five thousand dollars, making a total from him on the new building of thirty-five thousand dollars, besides the seventy-five thousand or eighty thousand dollars' worth of property previously given.

The surroundings forbade the audible singing of the doxology, but we feel quite sure that the company all sang it in their hearts, and none probably more sincerely than the donor himself, as he doubtless realized that it was more blessed to give than to receive.

The last anniversary—"Donation Day"—was indeed a day of jubilee. Multitudes gathered from all parts of the city, bringing gifts for the orphanage. Nothing was more touching than to witness the happiness of the orphans, as with radiant faces they sung their sweet songs, and gave recitations for the entertainment of their generous friends. One very small but beautiful and precocious child, when asked, "Whose little boy are you?" replied, "I am *every body's* little boy," in striking contrast to the oft-repeated wail of neglected humanity, "Nobody's child."

As the interested throng walked about, surveying the beauty of the grounds, gazing upon the elegant and massive structure standing in its peerless beauty as a lasting monument to their charity and Christian benevolence, a subdued and hallowed joy filled all hearts, and they seemed to hear again the words, "Inasmuch as ye have done it unto the least of these ye did it unto me." That these grand institutions are now firmly established beyond the possibility of failure in their God-appointed work is a matter of congratulation not only to Philadelphia Methodism, but to the entire denomination.

Not only has Mrs. Simpson been active in these public benevolences, but in her more private ministries she has been an angel of mercy to many a heart crushed by misfortune and adversity. Besides supporting orphans in mission fields she is constantly on the look-out for the needy and helpless, and multitudes flock to her for protection and pecuniary aid.

In her domestic relations she has been most happy. Never were husband and wife more perfectly united in heart and life. During the General Conference held in Philadelphia prior to the Bishop's decease, as she came in with her illustrious husband, and seated herself by his side upon the platform that she might more closely watch over and guard his failing health, many hearts were touched. And when the separation came, after the Bishop's last triumphant song on earth,

> "O would he more of heaven bestow,
> And let the vessel break!"

it is no wonder that almost with his latest breath he said *of her* and *to her*, "Precious! precious!" The blow fell with crushing weight upon her; but, rallying, she said, "I will go again to my orphanage work, and find what relief I can in assuaging the grief and binding up the broken hearts of others." In this work she is constantly engaged. Thus her useful life flows on.

With the inspired man of God, in his commendation of the virtuous woman, we would say, "Give her of the fruit of her hands, and let her own works praise her in the gates."

Mary Sparkes Wheeler.

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

As a religion, Unitarianism is "finished," to use an Egyptian word for death; but there are those who refuse to believe it, and even seem to imagine that it is a controlling influence in the progressive thought of the world. Solomon Schindler, a Jewish rabbi, holds that Judaism and Unitarianism are at one respecting the doctrine of monotheism, and that they are slowly delivering mankind from the idolatry of Christianity, which has degraded the nations and retarded moral progress for eighteen centuries. This conception of Christianity accounts for the opposition the Jewish race makes against it. Christianity, however, is as monotheistic as Judaism; and as for idolatry, the Israelites, until the Babylonish captivity, were a horde of idolaters, worshiping any thing from the "queen of heaven" to "Chemosh" and "the abominations of the heathen" generally. To this level of iniquity Christians have never descended. Paul says of the Jews that the veil is on their hearts even unto this day. We are not anticipating their acceptance of the Messiah at present; but it is significant that their chief objection to Christianity is, that it is a *species of idolatry*. This will correct itself in due time. The Unitarian conception of Christianity is of so variegated a type that it is difficult accurately to characterize it. Channing never arraigned it as an idolatry; but he believed in Christianity as Unitarians now do not. The modern Unitarian sometimes is monotheistic, accepting the Old Testament as his teacher; sometimes deistic, renouncing all revelation; sometimes agnostic, sitting and waiting for a Moses to lead him out of the wilderness, or an Isaiah to chant a new song in his ear, or a John to proclaim an apocalypse. He is as uncertain as his religion, and as indefinite in faith as he is barren of experience. His chief business seems to be to turn backward the pointers on the dial-plate of this religious century and to forget the progress that orthodox Christianity has made in spite of the obstacles the past has reared against it. Yet Dr. O. W. Holmes affirms that, with the twentieth century in sight, Christian theologians are wheeling silently in the direction of Unitarianism, and that the old Jewish faith which has survived the ages is the coming faith of man. Our ears, still acute, have not heard the tread of a single theologian in that direction for many a year; on the contrary, the Christian Church is marching on, to the tunes of Charles Wesley, Watts, and Bernard of Clairvaux, toward universal dominion and the recognized reign of the Messiah. Unitarianism is already a relic of a bad and wrecked faith, examined occasionally by the curious to see the folly it perpetrated and the mischief it made in a few souls who believed it possible to compete with One who rose from the dead.

Paul says (1 Cor. xii, 7), "The manifestation of the Spirit is given to every man to profit withal," but his meaning is not on the surface. In a spiritual dispensation the presence of the Spirit as a teacher, helper, and guide may be assumed; but the spiritual presence may be guaranteed without any spiritual manifestation, or such a manifestation as will be recognized and identified. One may be led by the Spirit and not know it; or be helped and taught; or be impressed for various ends, and not recognize the impressing force as spiritual. It may seem to him as the offspring of his own cogitations. "The manifestation of the Spirit" is ambiguous, because it may mean that the Spirit comes forth and is identified, which may not happen at all, or that he is the instrument of the manifestation of another, or of things belonging or referring to another. Jesus (John xvi, 13), speaking of the mission of the Spirit, said, "He shall not speak of himself." Hence, the Spirit does not manifest himself to the natural mind so that he is recognized, but he manifests not necessarily the historic, but the immanent Christ; he shows the things of Christ to men, and impresses the truth of Christ upon the conscience, the intellect, and the life. He is an opaque, invisible, unmanifested instrument; and if the Gospel were not preached, that men might know that the Spirit is abroad exciting conviction and guiding them into the higher ways of living, the Spirit's work would be almost in vain. The work of the Spirit, unaccompanied with the Gospel, is incomplete, inefficient, and usually resultless. Heathendom is visited by the Spirit, but he is incompetent, without the Gospel, to bring the nations to Christ. Thousands in civilized lands receive the touches of the Spirit, but they refuse to yield to the Gospel, and the Spirit is helpless in the work. Every man is addressed by the Spirit, but he may not understand it, and he may not obey it because he does not understand it. Though under the reign of the Spirit, it is not the divine plan to save the world by the manifestation of the Spirit, but rather by the foolishness of preaching, by which the Spirit-influence is interpreted to the consciousness, and Christ is revealed in his beauty and power to souls reaching upward and gazing toward the Infinite. We submit this exegesis as an argument for preaching the Gospel to all the nations, trusting neither to the delusion that they may be saved without it, nor to the teaching that, as the Spirit is given to every man to profit him, he needs no additional ministration to save him. "Go, and as ye go, *preach*."

The publication of the new ninth edition of the *Encyclopædia Britannica* is in the general sense a proof of intellectual progress, and in the particular, the assurance of a purpose to make complete, so far as is possible, a work that when first issued was the most advanced and useful of all cyclopedic literature. It represents massive labor, marvelous research, careful and patient inquiry, and a wide range of the most diligent and difficult study of all subjects within its province. Supplanting all encyclopedias because of the fabulous richness of its material, the critic may justly except to some features, or raise some questions, not in the spirit of cynicism, ignorance, or prejudice, but in order to secure amendment in

the next edition, and thus add to its acceptability. An undue proportion of space is allotted to some subjects; while others, of more weight and deserving of fullness of treatment, receive scant and incomplete recognition. "Agriculture" is honored with 126 pages, while "Jesus" is proclaimed in 16 pages; "John Wesley" is biographized in one page, but "Voltaire" in eight pages; "Methodism" is recorded in nine pages, "Entomology" in 13½ pages; "Anatomy" is unfolded in 110 pages, the "Jews" in eight pages. The more serious criticism of this encyclopædia relates to the materialism and rationalism of many of its contributors, who have, not surreptitiously but openly, undermined certain accepted and well-accredited views respecting the Scripture and the doctrines the Church holds they teach. Three cosmogonies are discovered in Genesis; the Mosaic account of creation is represented as mythical; the pre-existence of matter is attributed to the Elohistic documents; Abraham, not under divine guidance but prompted by a nomadic impulse, immigrates to Palestine; the book of Esther is characterized as wanting in religiousness, and Daniel as having been written long after the prophet's age; the Proverbs are inconsistencies; the Canticles are sensual; and the authorship of some of the books of the New Testament is held in dispute. Whatever the value of the historical, political, scientific, and philosophical monographs, as presented in the encyclopædia, we are impressed that the biblical subjects have been largely committed to those of rationalistic and materialistic tendencies, justifying our call for a reconstruction of such articles by writers in sympathy with the Christian faith. Orthodox Christian scholarship should predominate in its biblical discussions.

Apropos of Mr. Gladstone's letter to the Marquis de Riso, it is interesting to read the octavo of seven hundred pages by the Right Hon. Lord Robert Montagu, in which he affirms Great Britain is menaced by a conspiracy to place it under the dominion of Rome. He is sure that the majority of the political and religious editors posing as Protestants, Liberals, Conservatives, and Freethinkers are Jesuits in disguise; that the ministers of the crown and many members of Parliament are the pledged tools of the Roman Curia; and that in particular D'Israeli was, and Gladstone and Lord Salisbury are, secretly plotting the destruction of the monarchy and the intrenchment of Romanism in the national life. The story of this conspiracy, however doubtful its reality, is as enchanting as romance, and places the chief moguls of English politics on the defensive. Gladstone's proportion in the conspiracy is of a gravity that absorbs us. In 1856 he favored the Oaths Bill, which released the officers of the civil service from the necessity of making a religious profession. This is interpreted as of Romanizing tendency. That he advocated the disestablishment of the Irish Church and proposes the same thing for the English Church; that in 1883 he forced the government to abandon the Constabulary Bill; that he has pursued a policy of obstruction in Parliament when Roman Catholic interests were in peril; that he supported the motion to place the power of clôture in the hands of the Speaker; that he has exhibited antagonism

to the doctrine of representative government; that at times he has endeavored to confuse and destroy the Liberal party; that both D'Israeli and himself winked at an Anglo-Roman alliance; and that the monstrous and iniquitous Home Rule scheme, involving the decentralization of parliament, the dismemberment of the British empire, the autonomy of Ireland, the crushing of the Protestants and the liberation of the Roman Catholics, was reiterated by him to his own sacrifice, are quoted as the unanswerable proofs of the inherent Jesuitism of his career, and of a purpose that survives defeat to transfer Rome to London. The indictment is lengthy, severe, and seriously proclaimed. No account is made of Gladstone's anti-Catholic attitude in his pamphlets, *Vatican Decrees* and *Expostulation*, or of his opposition in 1874 to "The Public Worship Regulation Bill" because it was inimical to the Anglican Church, or of any thing that he has proposed in the interest of Protestantism, except to stigmatize it as a mask, a deceitful appearance that would soon expose itself. Gladstone's real policy, it is here said, has ever been Romanistic; his apparent policy was partially and only occasionally Protestant in form. The trouble with the arraignment is, not his documents, nor his facts, but his method of interpretation—a method that would enable him to prove that John Knox was a freethinker, Francis Asbury a Socinian, George Washington a tory, and Abraham Lincoln a secessionist. He reads into Mr. Gladstone's life motives that did not govern him, principles of legislation not patent in his membership of the House of Commons, and a prophetic purpose with which the results of his policy do not harmonize. He also extracts from his career more than belongs to it, and points out sympathetic tendencies of which the statesman was not conscious. It is a case of monstrous involution and mischievous evolution. America believes in Gladstone because it believes in Protestantism.

In the literary race in the United States the South is far in the rear, it having given entirely too much time in the past to the protection of its social institutions, the cultivation of a sectional and unconstitutional spirit, and the indoctrination of political jealousies and religious alienations. As one result, the illiteracy of the people is dense and unconfined; and yet so conservative is public opinion respecting it that the political leaders of the South who are in Congress increase their popularity with their constituencies by opposing educational bills whose direct effects would largely inure to themselves. Not all, however, are partners in this ignominy, nor do all share in the pull-back tendencies of the majority. Among the few who believe in progress and respect the literary spirit, there is a feeling of humiliation over the situation which, as it is studied, is painfully distressing, if not alarming. Deficient in scholarship, the South is to-day without a great newspaper or eminent author, and without a magazine that makes any impression on the nation, or even the section where it is published. Of Southern writers not a few have earned a comfortable appreciation from the public, such as George W. Cable, Henry W. Grady, A. H. Stevens, Miss M. N. Murfree, Miss Amélie Rives,

Frank R. Stockton, Basil L. Gildersleeve, Thomas Nelson Page, Rev. Thomas O. Summers, and Robert Burns Wilson; but where are the poets, philosophers, scientists, theologians, antiquarians, explorers, and the earnest mental workers that constitute a literary class and give tone to the thinking of the people? Verily, the South is without the literary spirit and without *littérateurs*. That the situation is at all recognized by any considerable portion of the Southern people is a hopeful sign; but until the masses are taught to believe that literature, theology, science, poetry, newspapers, magazines, books, churches, and schools are more important than cotton, tobacco, profanity, sectionalism, and degradation, the nation cannot look to that section for contributions to the great literature of the world.

The Oxford League, by the recent action of its Board of Control, consisting of Bishop J. H. Vincent, Bishop E. G. Andrews, Dr. J. M. Buckley, Dr. J. M. Freeman, and Dr. J. L. Hurlbut, comes into orderly and official relations with the Methodist Episcopal Church. A parent League, of which Bishop Vincent is President, and Dr. Hurlbut Secretary, is recognized, and all local Leagues are invited to affiliate as auxiliaries with it. Further, each local League shall be subordinate to the Quarterly Conference of the church to which the League belongs, thus assuring pastoral and official oversight. The official relations of the League indicate a step in advance. It puts this great organization, in terms at least, on a par with our great connectional associations, which have a parent society and are under the inspection of the Quarterly Conference. This is but the outbreak of the methodical spirit that has characterized Methodism from the beginning. Progress is sure to follow this new proceeding; and not many years hence a column of statistics relating to the Oxford League may appear in our Annual and General Minutes.

If so little a matter as the claim that Charles Wesley is the poet of Methodism irritates the surface-nerves of the Protestant Episcopal Church, what outbursts of fury might be expected if it should be claimed that John Wesley had a better right to organize a Church than Henry VIII! We forbear to write what we think. It seems that our younger ecclesiastical sister—*not mother*—is quite willing to concede John Wesley to Methodism, though he never abandoned the Church of canonicals and prayer-books, but she holds to Charles with a vigorous and an affectionate grasp that confirms the value of the prize. It is immaterial what were the views of Charles respecting the Church of apostolical succession, so that the facts of history are not disputed. Granting that he was a preacher of the Church of England, he was not its poet; faithful in the general sense to that Church, in labors, in songs, in sympathies, he was with the reformatory movement of the Oxford Club; outwardly he was with the robed priests, but inwardly he was not of them. A member of the Church of England, he became the divine poet of Methodism, and is to-day held as the first of Christian poets in the world.

CURRENT DISCUSSIONS.

THE ETHICS OF THE NEW TESTAMENT.

In striking contrast with the ethical *régime* of the Israelitic age, the Christian period is non-ethical in its government and tendencies; in other words, the New Testament, by way of explanation, is barren of an ethical system. There is law in the gospels, law in the epistles, law in the theologies; law of the strictest import, applicable to human conduct in its various evolutions, to human thinking in its rapid workings, to human feeling in its various degrees of intensity, and to the whole life in its settled or variable manifestations; but neither in form nor spirit is a system of law, such as Justinian or Blackstone would erect, apparent. In vain the student will search for traces of such a system, though he may suppose the existence of law at all is the key to some kind of orderly arrangement in moral instruction, or that one law is the evidence of many. In this respect he will be disappointed, for while the Mosaic law is a monumental structure, symmetrical and majestic, representing equity, justice, judgment, and truth, the ethical ideas of the great Teacher are unframed and sometimes undiscoverable; they certainly are not always within easy reach, and do but faintly impress themselves upon the thinker. Nor must it be concluded that in the absence of a colossal system of law there are, nevertheless, the elements, or the nucleus, of a system in the enactments and teachings of the Saviour and apostles; that law is in miscellaneous heaps, or such fragmentary forms that the wise and systematic student may gather and embody them in a positive and proportional system. For law in its breadth is not in the New Testament; it is not an invisible thread running through the religion of the Master; it is not piled up in scattered masses to be reduced to shape and beauty; it is not there in embryo, or development, or teaching, or allegory; nor does it pervade the Gospel as it pervades nature or the Old Testament.

Yet, to say that an ethical tendency, or the authority of law, is exhibited by the new teachers, is equal to saying that religion, however lofty and spiritual, has its legal phase or department, and that it must be inventoried along with all the constituent elements of religion. The relative position of law in the two periods is discovered so soon as one examines the subject. In the old period law was supreme; religious duty consisted in obedience to its behests; morality, tempered or invigorated by spiritual impulses, constituted the religious life; in the new period, religion as a spiritual fact or experience is supreme, law being subservient, if not incidental, to religion. In the one law is primary and fundamental, and religion secondary; in the other, religion is pre-eminent and original, while law is in the background and entirely subordinate.

From this view of the standing of law in Christianity we can understand some things that puzzle the inquirer and confuse the student of religion. While the Mosaic system of law contains six hundred and thirteen direct

precepts, appalling by its exact numerical requirements and burdening the Israelite by its complexities, the Christian is not under obligation to a code of minute precepts, but regulates his life according to certain principles which signify the spirit or essence of righteousness, and which are applicable in every emergency, temptation, and circumstance of the human sphere. If there is any system of ethics in the New Testament it is a system not of details, but of principles, a group of teachings that, appropriated and assimilated, is found to be sufficient for the regulation and development of moral character, as far as the boundary-line of the religious life. There is no specific law applicable to every act, every word, every emotion, every thought, every movement of life; but a principle, or teaching, such as for "every idle word" (Matt. xii, 36) and "whosoever is angry with his brother" (Matt. v, 22), that comprises every phase of moral action possible under the teaching. The old law specified every thing, and was endlessly expansive; the new teaching contracts itself into a few principles which apply to the whole human career.

Singularly, too, the ethical conceptions of the New Testament are largely original with their teachers, or in perfect harmony with the highest standards of righteousness set up in the old system, a portion of which was transferred to the new and made a part of it. But the burdensome system as a whole was not transferred; many of its precepts were either modified, as their non-resistance supplanted the *lex talionis*, or entirely abrogated, as the mischievous law of divorcement. None of the new teachers seemed to be under Semitic influence, adapting the laws of the Asiatic nations to the Christian world, nôr under classic guidance, incorporating Greek or Roman ethics into the Christian system; but, avoiding Asiatic and European ideas of right and wrong, they taught ethical principles from a new and original inspiration, and left to mankind ideas, moral distinctions, and moral precepts such as cannot be found elsewhere, and such as will abide as the regulative system of human conduct until the end of time. It is a proof of the potency of the moral teaching of the New Testament that wherever it is planted and takes root in the national life it begins to grow, while other systems, classical, Semitic, mediæval, or modern, expire. Competition with it always results in the extinction of the rude and infirm systems of ethics, though they may have been in vogue for centuries.

Subordinate yet superior, systemless yet surviving, the ethics of the New Testament must be studied as possessing inherent peculiarities that distinguish it from all other systems, and give it the pre-eminence. A very noticeable feature is that it recognizes the absolute rightness and wrongness of things, making such distinctions as are found in no other law, and enforcing them with strange promises of reward, or seriously solemn threats of retribution. Right and wrong are both relative and absolute. As relative principles, they are the results of divine decisions; or right and wrong are so because God has defined them in human vernacular. Sin is the transgression of the law; but before the enactment of law there was no sin, though an act performed before the law by which it could be designated and defined as right or wrong may have been as

diabolical in spirit and wreckful in result as when performed subsequently to law, and it had taken its place in the moral calendar. Jesus made some things right and wrong, as peace-making, love of enemies, mutual forgiveness, support of civil government, cosmopolitan benevolence, hatred of a brother, anxiety for temporal comforts, which were without moral rank before he taught concerning them, and such distinctions are as obligatory as if they were absolute and eternal. But is New Testament ethics relative and derivative, or eternal, uncreated, independent of the divine wisdom, or of divine institution? Is not right the metaphysical thing-in-itself? Did right and wrong become such by divine definition? Are they not what they are without the divine fiat? He ordained the law of gravitation, but did he ordain the distinction between truth and falsehood? Density, refraction of light, attraction and repulsion, are the products of his wisdom; but did he create space and time? There are some things that are as self-subsistent as the Deity himself, and to which he is under obligation in his subjective and objective life, because he could not continue as God in opposition to them. Though he vacate the throne they will exist and rule, because indestructible. Right is not such by divine decree; it is so in itself; it is absolute, eternal. Under such conditions law is not the creation or source of the difference between right and wrong, or of moral distinctions in general, but the revelation of such distinctions. We emphasize law, therefore, as the expression of pre-existent fundamental principles, and as the instrument of their application in human history. It must be confessed, however, that Christian ethics is largely relative, or the offspring of specific teaching, as philanthropy, patriotism, reciprocity, and that without pedagogical instruction mankind would be ignorant of the criteria of righteousness; but there is an occasional absoluteness in the ethical department of religion that makes it eternal, and upon which eternal penalty for sin and the fact of an eternal world may be predicated. But whether the ethical teaching be relative or absolute, it is fundamental; it is authoritative; it abideth; and conformity to it is the sure condition of prosperity and safety.

It may be observed in this connection that the new ethics differs from the old in the issues of obedience or disobedience; the rewards and punishments of the latter being largely temporal, and those of the former being both temporal and eternal. So discernible is the temporal complexion of the Mosaic system that one often wonders if obedience to the whole of it would have been followed by any thing more than length of days, security of the homestead, freedom from Egyptian diseases, honors, riches, and all the luxury and satisfaction of a temporal life. The outer benefits of the law were temporal; the inner emoluments were but dimly beatific, only limitedly spiritual, and doubtfully eternal. For rebellion against Moses, not gehenna, but an earthquake, followed; for gathering sticks on the Sabbath, stoning, but not perdition; for intermarriage with the Canaanites, or the heathens, not hell, but death; for keeping the commandments, not heaven, but the earthly inheritance. Neither hell with its shadows nor heaven with its glories bivouacs within the camp

of Israel. In the New Testament the case is different. So interwoven with its religion is every ethical teaching that the rewards and punishments of the one are associated with those of the other; that is, instead of temporal honor as the reward of obedience, and temporal shame as the result of disobedience, we read of Dives in hell for a neglect of philanthropy, and a passport to heaven is granted for visiting those in prison or giving a cup of water to the thirsty in the name of Christ. *Time* glows in the old economy; *eternity* flashes from every outlet of the new covenant. This exalts the new ethics above not only the Judaic system, but above all systems instituted by men, and suggests whether it should be distinguished from the religion of which it forms so integral a part. In fact, it is not clear that the ethics of the New Testament may be wholly separated from its religion, or that we should not speak of the *religious ethics* of the New Testament when we speak of it at all.

A survey of the range of the ethical principles of the New Testament may assist in the solution of the problem thus far evolved from the situation. Are these ethical principles for the regulation of the external, that is, the social, natural, and moral life of man, or do they penetrate with governing force into the inner realm of being and exercise a potential influence in his spiritual development? Do they assist in the process and work of redemption? That the law is related to the external life of man is not questioned. Without it, he would sink into degradation, as the stone sinks into the sea. Law insures order, the stability of government, the peace of nations, the progress of science, and all the benefits of life not within the realm of religion. To these ends the ethics of the New Testament powerfully contributes; in short, without such ethics all other law would be in vain for preservation of order and the security of prosperity. It may be accepted, then, that the outward life of man is under the influence of the controlling ethics of the new dispensation.

But is the ethical idea related, to any appreciable degree, to the inner life? Does New Testament law open the door into the spiritual kingdom? Is there a code of spiritual ethics conformity to which will insure spiritual character and all the emoluments of spiritual allegiance to God? Certain it is that the old system was spiritually deficient, and in its best workings failed to promote the expansion of the spiritual character. Though its justice was without flaw its holiness was elemental; though its truth was perpendicular its charity was restricted to the one people, and was not broad and generous toward all men; though God was in it as Ruler and Father he was not near to Israel as a personal Saviour, full of mercy and regenerating power. The old law tended not to spiritual development, notwithstanding Abraham, Moses, Samuel, David, Isaiah, and Jeremiah were rare characters, marvelously developed in their spiritual senses; but this development was rather the result of a providential than a gracious plan. Under the spiritual dispensation, delayed until the Master's return to the Father, were to appear spiritual men, eclipsing the giants of the old covenant, and showing what man may become when every thing is favorable to spiritual culture. As it seems to us, the new ethics is a part of the

spiritual machinery of the Gospel by which spiritual men may be produced, and by which, therefore, the spiritual dispensation may be made most efficient and successful; for if the law contribute nothing to spiritual results it may operate as a hinderance to them. In the New Testament, however, law, promise, threatening, every thing is adjusted to the idea or plan of elevating the race to a spiritual level, and eliminating evil from the social life and the individual heart of man. If the ethics of Christ is not intended to make spiritual men, it is intended to direct the race to spiritual sources and to approve of spiritual results. Law is not a substitute for atonement, nor obedience for regeneration, nor morality for religion; but the ethical spirit may espouse and co-operate with the spiritual designs of the Gospel, and thus promote salvation as its greatest object.

In thus assigning to the new ethics a spiritual task or prerogative, we again magnify it and illustrate its superiority to the old ethics which, serving as a school-master to bring men to Christ, often failed in its mission, and is supplanted by an order of life that brings Christ to men. Looking at it in this way, it is easy to see that while salvation is a deliverance from the old ethics it is not a deliverance from the new ethics, which is incorporated with the religious system, and invigorates instead of burdening, and lubricates instead of clogging, the wheels of life. When Paul says that we are delivered from law he means not the new but the old law, for if we were delivered from both laws we should not be under law at all. But religion is ethical as well as spiritual, and governs as well as regenerates the life. There is room for ethics in religion. If we have outgrown some of the ethics of the Master, because they were applicable to his age only; or if he taught at times elementary ethics that unless expanded and modified would not be relevant to our day; if he merely built a scaffold upon which the ethical teacher of to-day may stand to rear a superstructure, it is incumbent upon the teachers of ethical principles to differentiate the essential, to classify the primary and secondary, and to recognize the hidden meaning as well as the open and more transparent convictions of the Master. Too great emphasis cannot be placed upon the moral suggestions of the New Testament, whatever form they assume, or however associated with the religious system, since they rise or fall with that system, and largely partake of its essence, influence, history, and destiny. Nor will it escape attention that the new ethics is as universal in its application as it is perpetual in its sovereignty over human conduct; that, unlike the old ethics, which was restricted to one people and one period, it knows not one people more than another, nor one age more than all the ages. As its authority over man is thus gradually extended, national ethics, or Asiatic ethics, African ethics, Mexican ethics, Indian ethics, and English ethics, one differing from another, so that what is regarded right among one people may be regarded wrong among their neighbors, will finally disappear, and one code of right and wrong will dominate the earth and swing it into harmony with the righteousness of God. This accomplished, the universal triumph of religion must follow.

A NATIONAL SYSTEM OF EDUCATION.

Without halting in our manufacturing industries, or in attention to our internal resources, or in the extension and grounding of the sovereignty of moral ideas in our public life, it is incumbent upon the nation specifically to conserve by educational instrumentalities its political soundness, and to secure by similar agencies the stability of our institutions and traditions in every State of the Union. In a new country material conditions naturally engage the earliest and most earnest efforts of the people, the higher subjects of education and religion obtaining later, though equally healthful, recognition. From the first, however, the American people, grappling necessarily with physical problems, have not been unmindful of the value of culture and the relation of religious teaching to civil life, for the school and the Church arose simultaneously with the city and the government. In the progress of things the educational spirit, though fostered by legislation in the States, and encouraged by the aggressive religious denominationalism common to us, contracted either into development by routine methods or expressed itself in single lines or directions, and, therefore, the theory of offering educational opportunities to every body has not been fulfilled, or demonstrated to be a practical realization. As a consequence there is class, but not mass, education; there is education for the whites, but little for the various colored peoples in the land; there is professional but not common education; there is provision for the minority but not for the proletarian multitudes. The entire truth compels us to write that ours is neither an ignorant nor an intelligent nation, though the facts at hand appear to justify both sides of this statement.

In the sixteen Southern States perhaps three-fourths of the nation's illiterates, men, women, and children, who can neither read nor write, may be found; yet they constitute an integral part of our citizenship, and will affect the destiny of the nation. Several Northern States also present in this respect a record neither creditable to themselves nor to the civilization under and for which they exist. On the other hand, we point to our scholars, men of genius, orators, statesmen, theologians, philosophers, poets, inventors, and discoverers, as proof that an educational life is struggling for manifestation in the Republic, and that it is leavening the mass and producing results of incalculable worth both to the country and the world. The antithetical character of our condition—ignorance balanced by intelligence, degradation in contact with refinement, and wickedness environed by righteousness—indicates that the present is a transition period, beyond which the nation, properly guided in its aspirations, will pass into a higher civilization.

If the present is not a critical period, it is an auspicious one for providing for the education of the multitude, or taking such steps as will insure the Republic against the dangers of a settled or wide-spread ignorance, which is possible under our somewhat loose and miscellaneous school-systems in the States. The necessity of general education is grounded in considera-

tions that must commend themselves not only to the statesman but to the citizen of average patriotism and wisdom, and should lead to co-operation for the accomplishment of the end in view. Self-respect is not a metaphysical nor an egotistical virtue, but the essence of the truest and safest manhood; for, without it degradation is certain, and once reached a train of evils must follow; for degradation is the forerunner of crime, and crime is the prophecy of calamity. Manhood, without a trace of mendicancy, is the objective aim of civilization; but such manhood is possible only in a nation of self-respecting, educated citizens. On this ground alone the duty of universal education may be enforced with not a little emphasis and enthusiasm. Multitudes are without redemptive self-respect, and as a consequence are satisfied with low conditions, which prompt to crime, and all the evils that both infect and undermine society. We are not so radical as to insist that mere education is the panacea for all the dangers that menace us, or that it will deliver the individual from corruption; but so far forth as it is an inspiration and a resource it will elevate the individual into respectability, and turn his feet into the highway of progress. Education is a specific for rags, bruises, filthiness, diseases, crimes, brutalities, beggaries, falsehoods, and general earthiness of character and taste, for where it exercises its influence these things do not obtain. We therefore insist that as the people are educated they will emerge into decency, refinement, aspiration, and safety, and, therefore, the movement for the education of all classes should be supported by the nation.

If citizenship in general is worth any thing—if American citizenship in particular is a paradisiacal condition—the price of it should be the degree of fitness required for its use and enjoyment. The ignorant man is not as competent to exercise his privileges as the intelligent man; if ignorant he cannot be such a father, husband, friend, citizen as his intelligent neighbor; if ignorant he cannot be as efficient a farmer, merchant, physician, lawyer, minister, mechanic, or politician as one who is read in the sciences and learned in the wisdom of his times. Regarding citizenship in its great breadth of meaning, as including not merely the patriot's prerogatives or the voter's duties but all that belongs to civil life, both in its legal and broader humanitarian aspects, it is inconceivable that the man of flesh and blood is properly equipped for it without a school experience, or without having gone through that process of development which promises the highest manhood.

In the more limited sense—that is, in relation to specific duties, such as are involved in the right of suffrage, office-holding, and whatever belongs to political life—it must needs be apparent that without an educational outfit the citizen is incompetent for the discharge of these duties, and may innocently be the source of danger, of revolution, of strife, of anarchy, and of calamity in general in the Republic. Our one hundred thousand national office-holders should be educated men and women. Are they? Two years ago we knew of a postmaster in Ohio who could not read. Our ten million voters should be educated voters; they are not, thousands of them not being able to read or write, and yet they are instruments of the

nation's fame. So threatening is the danger from the ignorant voter that South Carolina has proposed education as a condition of suffrage, and may enact it for her own protection. This is in the right direction. Other States, all the States, should provide in a similar way against the ignorant voter, though perhaps this is not the complete way to overcome the evil.

It is an American habit to eulogize education as the safeguard of our liberties, and to boast of the school-house as the fountain of our wisdom; but if the national life is to be perpetuated—if the average citizen is to grow in his appreciation of our national institutions, customs, and laws—if the nation is to be sovereign and to protect itself against all possible peradventures, it must undertake the education of the youth of the land, and do so speedily. If the question is raised as to what *kind* of education is necessary to the highest style of citizenship, or what is necessary to the perpetuity of the nation and the accomplishment of its mission, we reply that, in accordance with the nature of man and his position as a citizen, his education first of all should be subjective, or such as will improve his intellectual character and life. His faculties should be strengthened, his powers should be stimulated to act, he should learn to think for himself, he should acquire habits of study, he should know his own tastes, and he should familiarize himself with those laws and principles that are necessary to personal well-being and a manly type of intellectual vigor. A subjective education is indispensable to all men, no difference what their position, task, purpose, or character; and the government should have respect in its provisions for the cultivation and enlargement of this phase of the subjective life of its citizens. Fundamental as this species of education is, it is not the only, nor the whole, qualification for life or for citizenship; and, therefore, the government should take other steps and make other provisions contributory to the highest results. The utilitarian spirit in our educational systems is not an unmixed good or evil, but it should have a place in the consideration of statesmen if they would generously and prophetically regard the interests of the nation. For while utilitarianism, metaphysically considered, may tend to materialism, and materialism may tend to paganism, the fact is, that the bread-and-butter theory of society is of tremendous importance to those who must have bread and butter; and any theory or provision that takes in only air and the stellar spaces, and does not insure wheat, beefsteak, salt, and water, is too deficient to obtain the sanction of the multitudes who need these things. Hence education must have some relation to life, or *livelihood*, as well as to culture and the luxury of a career of thought. We cannot ignore the man at the blacksmith's forge for the sake of the man who is discovering asteroids, or the plow-boy for the sake of the entomologist. Education must be practical as well as theoretical, manual as well as mental, and physical as well as intellectual; and the government should confer the one as well as the other.

Nor is the citizen fully equipped for citizenship if he is merely competent to earn his living and to do a little thinking on his own account, for man is more than an animal demanding satisfaction of appetite, more than

a citizen seeking to understand the laws of reciprocity, humanity, and nationality, and more than a thinker dealing with the problems of the universe. He has a religious nature, which is as outspoken as his physical or intellectual, and which in point of self-seeking is superior to either, is richer in its resources, wider in the range of its activities, and responsible not to an earthly ruler, but to the Maker of heaven and earth. Religion is a proper subject of cultivation on the part of the citizen for his own sake; and as government cannot well subsist without morality and religion, it behooves government to promote the sway of religious truths and principles in the organized life of the people. It should not maintain a department of religion, with a secretary at its head, like the department of war or the treasury, which is done in France, but it should enact laws for the protection of the sabbath, the suppression of the drink traffic, the punishment of offenders against morality and religion, and for the dissemination of such religious teachings as will save the land from infidelity, materialism, agnosticism, and all corroding and destructive errors in the national life. The government should not ally itself with the Church in the sense of establishing a national Church, or of uniting Church and State, but it should remember that without the Church it would not survive a decade, and regulate itself accordingly. Religious education, comprising the daily reading of the Bible in the public schools, and daily prayer to Almighty God, and instruction in the moral virtues and in the results of viciousness, should be ordained by law and enforced all over the land. It is time to return to the practice of the patriots of other days, and give religion the right of way in the government, in the schools, and among the people.

Little need be added in recommending the value of what may be called a political education, or the education of the citizen in the American constitution, our form of government, with its legislative, judicial, and executive branches, the relation of the states to the federal government, our systems of finance, tariff, and taxation, and all the peculiarities, functions, and forces of civil government. This is necessary if he would intelligently discharge his duties as a citizen, considered in the political aspect.

If a genuine citizenship involve this fourfold education—and that it does must be clear to all who consider it in its manifold bearings—it belongs to the government adequately to provide for it; for the individual himself is likely to overlook or neglect a part of it; and no organization, religious or civil, acting independently, is strong enough or ample enough to secure it for the whole country. We are not now pleading for more colleges or for higher education, nor even looking to the college to provide for general education, for the need of the country to-day is not higher education, or scholars, or colleges; but a common or lower education of the millions who are not in the line of scholarship, or hungry for collegiate discipline.

There are colleges enough in the land to afford higher education to those who want it. A thousand more would not solve the problem of

universal education. Hence the proposition of ex-President Andrew D. White to establish a great national university at Washington, D. C., is ill-timed, and would be an embarrassment if it were suggested as a remedy for the situation, because, carried out, it will not assist to an infinitesimal degree in lifting the people to a higher level. It would not aid Alabama any more than Alaska, and Texas would scarcely know of its existence. The Roman Catholic university to be established in the capital is a testimony to the necessity of higher education among the Catholics; but while it may promote that end it will not contribute to the education of the superstitious masses of that faith. The college system of America, religious and civil, is accomplishing its purpose, but it does not educate the youth in the fourfold elements of character, or the masses in the line of citizenship.

Nor does the public-school-system, devised for this purpose, and efficient here and there, reach the people, and secure to them all the advantages expected from it. It may operate well in Iowa, but it does not in Georgia; it may be perfect as a system in Ohio, but it is deficient in Mississippi; it may elevate Massachusetts, but it is a slow-working system in North Carolina. As a system of education, it is being improved from year to year in the different States, and its results, so far as they can be tabulated, are excellent and strengthening to the national character. The South has especially advanced in this regard in the last ten years; but the North, with its greater wealth, spends more money for school-houses and teachers, and is, therefore, reaping a larger harvest in a more largely educated population.

Thomas Jefferson was a pioneer in education, and the country is indebted to his wisdom for valuable suggestions; but we must go beyond Jefferson—we must advance beyond the state-systems of education—if the twelve millions of school children in the United States are properly trained in a knowledge of their relations to themselves, their country, and God. The state-system has been tried long enough to satisfy the people that, whatever its value, it is too slow in its methods and too poor in its resources to accomplish for the nation what is suggested by its present condition. The *Review* ventures to proclaim the necessity of a *national system of education*, that, without supplanting, will harmonize and safely interact with efficient state-systems, and secure to the whole country a uniformity of educational provision that will guarantee the stability of the nation in the future. Recently a Department of Agriculture, headed by a secretary, who shall be a member of the President's cabinet, has been instituted, because of the increasing importance of agricultural interests.

Is agriculture of more importance than education? Are war, money, and the navy more deserving of secretaryships than mind, or the qualified citizenship of the nation? Let there be a Department of Education, whose secretary, appointed by the President, shall be a cabinet officer, and on a par with every other member of the same. It is true there is a Commissioner of Education, but he belongs to the Department of the

Interior, and besides, gathering statistics has little authority, and no special influence in shaping the educational system of the country or in relieving it of drawbacks and infirmities.

To this proposition there may be objection, especially from the South, that has always believed in States' rights, but as this doctrine once led them into secession, and has kept them in ignorance since the days of John C. Calhoun, it is quite time that they abandon it, and permit the government to aid them in general education. Some of the Northern States may oppose the suggestion on the ground that they are competent to take care of themselves; but the general good is at stake, and a national system, with uniform laws and regulations, will be of greater advantage to the whole country than a few efficient and many poor state-systems, such as now prevail in the land. Among the advantages we indicate the following:

1. Uniformity as to the length of the school year in all the States and Territories. Nine months should be the shortest period, but in many States it is much shorter, or left to the discretion of trustees.

2. Uniformity as to instruction, the richer State not having any advantage either in the competency of teachers or the course of study for its youth over the poorer State.

3. Uniformity of opportunity for all classes. The colored people in the South, the Indians in the West, the immigrant children in our cities, the poor every-where, should be trained in as excellent schools and for as long a period as the children of the wealthy and more fortunate.

4. Uniformity of education as regards native and foreign youth. The children of German, Irish, Italian, Bohemian, English, and Chinese parents should be required, if within school age, to attend our schools a required period, thus preparing them for American citizenship.

5. Uniformity of education regardless of sects. Catholic youth should attend the public schools the same as Protestant youth. *This will break down the Catholic parochial system*, and focus or end the controversy with the Catholics.

6. Education should be compulsory for all classes. This would destroy the system of child-labor prevalent in cities, and insure universal education.

7. National taxation, aside from the purpose of government support, should also be largely for benevolent ends. Education should be guaranteed by the government, with state co-operation, to all of school age in the land.

8. By this quiet, uniform educational method the government would preserve itself from the dangers of an ignorant citizenship, and by bringing itself into closer sympathy with the people it would receive in return a loyalty and devotion that would strengthen it against all evil; and, preserving itself, the preservation and sovereignty of the States, within constitutional limitations, will thereby be secured.

We favor the creation of a Department of Education, with a secretary, chosen by the President, who shall be a member of the cabinet.

THE BOOK COMMITTEE.

The Book Committee of the Methodist Episcopal Church is an extraordinary body, whether its personal composition, its legislative function, or the actual business it annually transacts be considered. Within certain limits, and concerning the publishing and some other interests of the Church, it has all the authority of the General Conference, and acts in its stead, with all the freedom and wisdom of the larger body that created it. It supervises the publication of thirteen or more periodicals, inspecting their editorial management, with an inventory of their resources, cost, surplus or deficit, and has the power in certain emergencies to arraign and depose, as well as approve and justify, those in editorial positions. It annually fixes the salaries of bishops, agents, editors, and a majority of General Conference officers. It examines the business of the Book Concerns, gives direction concerning the publication of books, and may change the methods of business, even to details, of our great publishing-houses. The twelve ministers and eight laymen who constitute the committee were chosen by the General Conference for their integrity of character, supposed business sagacity, unimpeachable loyalty to Methodism, and their general reputation as Christian men, who would honor the position and faithfully perform the duties involved in it.

In their annual meeting in February the Committee performed a vast amount of business, some of it in routine order, but much of it difficult and delicate, and requiring ripened judgment and a studied purpose successfully to adjust all matters to their proper conclusions. It is not possible to say that one was more efficient than another in the settlement of some of these problems, for all were devoted to the common end, and business and religion beautifully and wholesomely interacted in their deliberations and results. When the agents reported the business of the year, the magnitude of our Book Concerns became evident; when the editors reported their papers, the periodical system of Methodism had new significance, and its power within its sphere was seen to be incalculable; when the Committee proceeded to the election of an agent to fill the vacancy occasioned by the death of John M. Phillips they became conscious of a great responsibility, and acted with appropriate care and wisdom; and when the bishops present proceeded to exercise their prerogative, either in concurring or refusing to concur in the election, the power of the episcopacy was felt to be great and decisive. Thus the Committee stands in the Church as a body clothed with authority, possessed of dignity, and capable by its relation to great affairs of advancing them or doing mischief beyond repair.

The selection of the Rev. Homer Eaton, D.D., of the Troy Conference, as the associate agent of Dr. Sandford Hunt at New York gives great and deserved satisfaction. He is not a stranger to the duties of the office, having been a member of the Book Committee for eight years, and for one term its chairman; nor is he without special qualifications for the

position, such as early commended him to the thought of the Committee. Under the management of the new firm it is believed the increasing prosperity of the Book Concern is assured.

Without detailing the work of the Committee, but speaking in general terms, we cannot resist the impression that the Methodist system of business is, on the whole, superior to any other denominational system of business in the country. In some respects it may not equal the systems of individual houses that have the world for a constituency, so that it cannot hope to compete with them; but within its own sphere it is superior and most efficient. As proof, we have only to point to the fact that the subscription lists of our Church papers in most cases exceed the lists of other denominational papers in their territory; and as for the *Review*, in this particular it is at the head of all denominational review literature in the United States. Other denominations have systems of their own, or employ secular methods, but we leave them behind by a system peculiar to Methodism, and which, thoroughly worked, will enable us to accomplish all that belongs to any one denomination to do.

The issue of the subject is, therefore, the necessity of co-operation with the system all along the line, from the most obscure and helpless member to the most prominent and authoritative servant in our broad and expanding Methodism. The charm of loyalty and responsibility must hold together the vast multitudes of the Church, and inspire to activity and benevolence in the patronage of our books and papers, and the furtherance by every possible means of the evangelization of the country and the world. Allowing that the mission of one Church is the mission of all, still it is not unfraternal in any denomination to claim that it may have a function in the system of evangelization not performed by any other, and that its methods, whether peculiar or common, are better adapted to its special work than the methods of other organizations. In this view of the case it is incumbent upon Methodists to conform to their methods if they would fulfill the mission that providentially has been assigned to them, as an organized branch of the Church of Christ. Nonconformity to the methods of Methodism is treason to the mission of Methodism, inasmuch as the latter must fail without the former. We may, therefore, rightly insist upon the use of all our periodical and other literature in the homes and churches of the people called Methodists. While outside elements are antagonizing, not only the Christian faith, but also every form of Church organization and order, there should be the utmost harmony within the circle of believers if the largest success shall be secured. The spirit of independence, so rife in the world, and not an unmixed evil in the Church, should be so guarded and regulated as to contribute to its prosperity rather than assist in its downfall. Methodism united is a conquering force; divided, it will destroy itself and cause Christendom to mourn.

THE ARENA.

THE FIRST WORD OF GENESIS.

THE criticism of Dr. Hawley on the first word in Genesis, in the January number of the *Review*, I cannot accept as correct. בְּרֵאשִׁית has no article expressed or implied. The full form with the article would be, בְּהָרֵאשִׁית; or with the article consonant (ה) suppressed, בְּרֵאשִׁית. The word occurs in the Hebrew Bible, Neh. xii, 44, לָרֵאשִׁית for לָהָרֵאשִׁית, the vowel of the article being retained while the consonant ה is suppressed. This is the only instance where the word is used with the article prefixed. to be rendered "the first fruit (or fruits)."

The use of the article in the Hebrew is in most cases like it is in English. If a thing in Hebrew is not already known, it generally, not to say always, lacks the article; thus: God said, "Let there be light." Here in Hebrew we have אוֹר, *light*, without the article, as something at the time unknown or not mentioned before. But after the *light is created* it is called הָאוֹר, *the light*, with the article (Gen. i, 4). So when God says, "Let there be a firmament," רָקִיעַ is used without the article; but after it is formed it is called הָרָקִיעַ, *the firmament* (verse 7).

In Gen. i, 1, as no beginning has been mentioned, the noun רֵאשִׁית, *beginning*, properly has no article. Hence, "In beginning" is the proper rendering, just as it is given in the LXX., Ἐν ἀρχῇ, "*In beginning.*"

Carlisle, Pa. HENRY M. HARMAN.

It does not seem to me that Dr. Hawley has established his position; and as some of his arguments are based on opinions which are rendered doubtful by recent investigations, and others are due to a mistake, a reply may be justified.

1. ראש does not mean "*ahead, the first, the beginning;*" all these are derived meanings (*v.* Ges., *Hebr. u. Aram. Handwörterbuch*, 10 Auf., Leipzig, 1886, *s. v.*).

2. The LXX. cannot be quoted on this passage, for tradition names this as one of the thirteen places changed for Ptolemy. (Compare Geiger, *Urschrift*, pp. 344, 439, 444.)

3. ". . . the Hebrew article הַל, commonly written ה" (Hawley). This statement Dr. Hawley owes to Moses Stuart (Grammar, 6th ed., Andover, 1838, § 162); but he does Professor Stuart injustice in not taking also the rest of the sentence, which concluded thus: "with a Daghesh forte after it." This may sound pedantic, but it is none the less important.

Dr. Hawley has overlooked the fact that the first half of this statement about the article is only an hypothesis, and that, too, one that is abandoned by many of the best scholars of the present day.

Stade (*Lehrbuch der Heb. Grammatik.*, Leipzig, 1879, § 172, *a.* 2) repudiates it, while Müller (*Heb. Schul-grammatik.*, Halle, 1878, § 113, *a*) says

that the explanation of the doubling of the next consonant as an assimilation of ל is "besonders bei letzterem streitig." Green, also (*Heb. Gram.*, new ed., New York, 1889, § 230, 1, *a*), does not hold this opinion. (See further König, *Lehrgebäude der Heb. Sprache*, Leipzig, 1881, § 16, Anm.)

4. "And the reason the article is omitted in בְּרֵאשִׁית is, it suffers *syncope* after ב, and gives up its vowel to the particle. The syncope of the article is common (Stuart's Grammar, sec. 152, note, and sec. 108, *b*)" (Hawley). The article does *not* suffer "*syncope*," and it does *not* "give up its vowel to the particle." The very passages quoted by Dr. Hawley from his favorite grammar show that if *syncope* had taken place בְּרֵאשִׁית would have become בָּרֵאשִׁית (*v.* Ges. *Heb. Grammatik.*, 24 Auf., Leipzig, 1885, § 35, 2 with Anm. 2, and Green, § 2.0, 3, 5).

The editor's kindness may perhaps allow me to say that I should translate the verse (partially following Rashi and Ibn Ezra): "At first, when God created the heaven and the earth, . . . then God said, Let there be light." This does *not* necessitate the change of בָּרֵא to בְּרֵא (cf. Hosea i, 2; Deut. iv, 15); nor is the objection to so long a period well taken when ii, 4, *sqq.*, is compared.

(See, further, Dillmann, *Die Genesis*, 5 Auf., Leipzig, 1886, and compare Delitzsch, *Neuer Commetar über die Genesis*, Leipzig, 1887.)

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[These unsolicited confirmations of our position, or translation, are sufficient to settle the question. If any are still in doubt we most respectfully refer them to such additional authorities as President Buttz, of Drew Theological Seminary; Professor Wm. R. Harper, editor of *Hebraica* and *The Old Testament Student*, Yale College; and Professor W. W. Davies, of the Ohio Wesleyan University. We may venture to state that Stuart's Grammar, so freely used by Dr. Hawley, is in the background among scholars as an authority. With these references the controversy is closed. —EDITOR.]

THE DOCTRINE OF MERIT.

The cast-iron system of theology which originated with Augustine is yielding to the "sweetness and light" of the nineteenth century. Arminius is becoming taller than Calvin. "Whedon on the Will" answers "Edwards on the Will." But beyond all reasoning, the common consciousness accepts the blunt dictum of the great Samuel Johnson, "We know the will is free, and there's an end of it."

Does not a clear-cut and logical Arminianism demand the acknowledgment of merit as well as demerit in moral actions? Have we not too carelessly accepted the saying, as though it were an axiom, "There can be no merit in a creature?" Does not condemnation imply commendation? The "wicked and slothful servant" stands contrasted with "Well done." "Depart, ye cursed" is set against "Come, ye blessed." "According to his works" is the scriptural standard of judgment. Worthlessness with no

contrasting worthiness savors of Calvinism. They who are "called to be saints" cannot at the same time be miserable sinners. If sinners deserve to die, saints deserve to live, and may claim "a right to the tree of life;" for, though they are "unprofitable servants," yet "he is faithful and just to forgive."

May not one's virtues balance his vices and prevent positive punishment? No doubt there are degrees of punishment—"few stripes" and "many stripes;" and one doom will be "more tolerable" than another; yet even a balanced account may warrant the loss of heaven.

Does merit preclude atonement? By no means; for the most virtuous and worthy life may fail to reach its full recognition on account of past sins. which need atonement. Does grace then save? Yes, grace gives power to act, and meets human endeavor with heavenly help. But even the paralytic was commanded to "stretch forth" his hand. Jesus said to the Jews, "Ye will not come to me;" if either total depravity or inexorable necessity had kept them from coming to him, could he have blamed them?

Are not works "only a condition?" Yes, just as *faith* is only a condition; for in one sense neither faith nor works are meritorious; yet both affect the soul's salvation, and merit recognition and divine approval in the same degree that wrong-doing demands condemnation. Practically there is as much reward as retribution in the divine government; why then not admit the logical sequences of Arminian belief, and reject all remnants of Calvinism?

T. M. Griffith.

Conshohocken, Pa.

ORGANIZED CHARITIES.

Promiscuous alms-giving makes the tramp's vocation possible. Concede it to be difficult, if not impossible, so to organize as to avoid errors in giving, nevertheless, reform at this point demands attention. Giving to persons who are willfully idle, or who use alms to purchase intoxicants, or who beg for gain, or to tramps, are prolific sources of evil. Not to assist the worthy indigent would be wrong, and would result in great suffering to many who are not to blame because of their misfortunes. But any attempt to assist the worthy indigent, and avoid frauds and tramps by promiscuous giving, must prove a failure. To feel the pulse of poverty and diagnose the case requires knowledge and wide experience, far more than to feel the pulse of one whose body is sick and to give a proper diagnosis of the disease. In the latter case the physician has natural laws by which to determine the disease. In the former, every thing hinders in reaching accurate conclusions. Deceptions, tricks, fraud, false pretenses are the means practiced by beggars who solicit alms from door to door.

Where the indigent are assisted through proper organizations, the aims of which are not simply to relieve from hunger and cold, but also for the elevation of the moral and physical condition of the indigent, positive and lasting good may be accomplished. Experience has demonstrated,

however, that excellent judgment is required to properly administer such charities. Unless care is used, applicants will receive assistance from various charities at the same time. This can be avoided only by the personal investigation of each case and visitation by the superintendent. To give too much is injurious. To give only in small quantities, at the right moment, in proportion to the immediate need, and not to prolong it beyond the duration of the necessity which calls for it, but to extend, restrict, and modify relief, has been found to produce the best results. Then, as a means of training, require total abstinence from all intoxicants, and that those having children of proper age send them to school unless unavoidably prevented, thus making the poor, while under obligations to the charity, a party to their own and their children's elevation. Moreover, each family aided should be visited frequently, and instructed in neatness and punctuality, and how to get along on the least possible amount. The idea of self-help should constantly be emphasized, lest they become indolent, willing to live on alms, and thus make beggars of their children. Lack of exertion should be met with sharp rebuke, and, as soon as it is possible for the family to live without assistance, further aid should be refused. Limited space will not permit amplification of these thoughts.

St. Louis, Mo. SENECA N. TAYLOR.

THE ATONEMENT.

I am glad to see that special phases of the many-sided doctrine of the atonement are receiving the thoughtful and earnest attention of men in all our churches. It is well. The calm, dispassionate, and charitable discussions will aid in evolving the truth, and infix it on impregnable foundations. The able article on "The Atonement and the Heathen" in the last number of our *Review*, by Rev. G. W. King, will elicit thought, and the points noted by the editor will provoke discussion—one upon which my limited space will not allow me to enter.

My purpose now is to correct a *mis*interpretation of part of a sentence which Mr. King quotes from an article of mine, in which he logically places me as a supporter of the "ill-fated doctrine" of the moral influence theory. In the article from which he quotes I was discussing the *grounds* on which rests the *necessity* for the atonement; and I said, after stating Dr. Bushnell's theory, Dr. Miley bases it mainly on governmental grounds. I should have said *wholly*, as Mr. King says, but three words, their proper relation not being fully seen at the time, led me to write the qualifying word, "mainly." I then wrote, "To us it seems as if these great thinkers had omitted the most important part of the foundation, namely, the palpable facts of God's and man's moral nature." Just how "this last thought" can be pressed into the service of any "phase of moral influence" is what I would like Mr. King to show. I spoke of man's consciousness of guilt, ill-desert, and inner law of righteousness—facts of man's moral nature—as imperatively demanding an atonement. Does Mr. King deny this "position?" And does he deny that in God's moral nature there is a necessity for expiation? My article does not in any sense teach the

moral influence theory. Nor have I ever taught it. Nor can I, in the face of palpable facts, accept, as containing all the truth, the *exclusive* governmental theory.

THOMAS STALKER.

San Luis Obispo, Cal.

MUNICIPAL SUFFRAGE FOR WOMEN.

This seems to be the only means of averting one of the most imminent perils to our political system, arising from unrestricted suffrage as it now exists. In our cities the dangerous classes are in the very decided majority. They put aside party lines when their own interests are at stake, and vote as a unit to further their own cause. But those majorities, given by the unsafe classes, have a far-reaching influence over large districts of country adjacent to the cities. The vicious classes, as a matter of course, elect men to place from their own ranks. The persons elected are of the same low morals as the men who have chosen them. These men levy our taxes, frame our statutes, administer our laws. The integrity and safety of the entire republic are placed in jeopardy. The danger grows apace. Better discipline, greater boldness, new aggressions from year to year, mark the encroachments of this element of our political life. The danger has already reached alarming proportions. Some defense must be devised right soon, or it will swallow us up. Throw about our homes and our institutions the bulwark of municipal suffrage for women, and snatch the cities from the domination of the roughs, and all will be well. Offset the votes of the slums with the votes of good women. Good women are very much in the majority over bad women. Thank God that this is so! Let woman vote at our charter elections, as she votes in some States at the school elections, and we shall see this cloud, dark with danger, disappear.

J. B. MAXFIELD.

Omaha, Neb.

THE CALIFORNIA VINE.

The grape is the favorite export of California. It is becoming to the average Californian what gold was to the pioneer; and this, notwithstanding the fact that it is to-day, in point of valuation as an export, inferior to wheat, barley, gold, and timber. The grape has for its chief patrons wholesale and retail liquor-dealers; and next, the fashionable circles of society. By the enterprise of these parties the wine producing grape is pushed to the front as the coming product of California.

A commission on viticulture and viniculture has been created by the State. Among its duties are the "assisting producers in finding profitable markets for their products, by extending commercial and popular knowledge of the same throughout the United States and foreign countries by means of public addresses, circulars, printed documents, and personal efforts of duly authorized representatives and lecturers of the said board." Fifteen thousand dollars per year are spent annually by this commission for the carrying out of the above provisions. The State Commission has its head-quarters at the University of California. Professor

Hillgard performs the complex duties of the "Professor of Agriculture" and superintends the viticultural and vinicultural interests under the auspices of the above commission. Miss Kate Field is employed by this commission to proclaim the "gospel of the grape," in which she uses her splendid talents to show why wines should be used in polite circles as *the* beverage, and to show that *California* wines should be patronized by Americans to the exclusion of imported wines. The Vina Rancho has been donated by our United States Senator, Leland Stanford, to found a university in memory of his noble son. This rancho is part of the foundation of the new institution. It is the largest body of land exclusively devoted to the vine in the State, and consists of 3,575 acres, all in vines. There are 800 vines to the acre, and in all 2,860,000 vines, capable when matured of producing 2,000,000 gallons of wine annually.

These institutions, with their ample endowments, destined to have an immense influence upon the destiny of the State, intellectually, socially, and morally, lend their powerful aid to foster the wine interests of California. The vineyards of the entire State produced last year fifteen millions, and it is said are capable of producing thirty millions, of gallons of wine.

It is claimed that the material interests of 150,000 people in this State are identified with this single product. Already there are causes operating here that may essentially modify the future of the wine interest. The profits from table and raisin grapes being larger than those from the wine grape may diminish the interest in the production of wines. M. E. Richardson's *Lesson Manual* on the wine question shows that while the net profits of wine grapes are only from $10 to $62 50 per acre, the raisin grapes net from $68 25 to $105, and the table grapes net from $110 to $250 per acre.

Raisins, like wines, have the world for a market. The raisin industry in California has had a wonderful growth. In 1872 six thousand boxes of raisins were packed for market, each box containing twenty pounds. In 1888 a million boxes were put upon the market.

The phylloxera is also a factor to be noted in considering the wine interest of the State. Its ravages in Napa and Sonoma Counties, and in Southern California, have been such that many acres have been uprooted; so that it is now with many a question whether the almond, fig, lemon, olive, orange, or prune trees may not be more profitable than the vine.

This beautiful vine, which is made the figure of the intimate relation that subsists between Christ and his disciples, and the fruit of which Christ made the symbol of his atoning blood, is now profaned by the fermentation and adulteration of the fruit, so that that which was ordained by Christ to be a symbol of life out of sacrifice is the vehicle of death.

From the day when Noah planted the first vineyard and drank wine, and was drunken, history has most faithfully repeated itself. It is repeating itself in California, and will continue to do so. They who plant vineyards and drink wine will be drunken, and they will curse their offspring.

As vineyards and wineries come to the front in California the Church, the school, and wholesome law will recede to the background.

Oakland, Cal. R. BENTLEY.

EDITORIAL REVIEWS.

FOREIGN RÉSUMÉ.

THE GENERAL SITUATION.

BOULANGISM is the great question of the hour throughout Europe; this goes without saying, as says the French idiom. It would be a strange play of fortune, or perhaps more properly a strange dispensation of providence, that should give in the present great crisis in Europe such a political adventurer the key to the European situation. But all this goes to prove the uneasy and restless disposition of the French people, and the general distrust of all the peoples in their rulers and their systems. The disgrace brought on all the ruling houses of the Continent by the shameless life and discreditable death of the heir to the venerable and distinguished house of Austria adds not a little fuel to the flame of the present general discontent. Francis Joseph, of the Austro-Hungarian throne, has truly drank the dregs of sorrow to the full. He inherited the throne largely because of the imbecility of an uncle; his mother, the archduchess Sophia, was the most heartily despised woman of the whole imperial family, and his wife, the present empress, is little else than a popular *equestrienne*. And now, as though to cap the climax, the heir to the throne proved to be a debauchee and suicide, and the crown princess of Austria an unfortunate refugee in her father's house, but fortunate, at least, to be spared the life of sorrow that awaited her in the home of her adoption; we say that all these things, discussed and exaggerated in all circles, tend to honeycomb the seats of those who wear the crown and wield the power.

In France there is but one saving remedy for the immediate future, and that is the nearness and the importance of the great national French Exposition. All classes take a great pride and place much hope in this as a means of drawing to Paris the *élite* of the world to admire the creations of French skill and industry, and indorse the assertions of French enthusiasts that France is still the "Grande Nation" notwithstanding her misfortunes, and that her artisans can conquer the hated Germans though her soldiers may not be able to wave the palm of victory.

But sober Frenchmen know the perils of the future, and are inclined to study their needs and their duty for the present period, and they ask themselves the question, "What will be the outcome of the obscure drama in which we are engaged?" And they reply: That depends absolutely on the way in which the coming generation shall decide as to the general conception of things. If men yield to the present tendency of materialism, there will spring from it nothing less than a *régime* of brute force, and a cycle of fratricidal conflict will be inaugurated

among classes as among nations. Every thing, then, depends more or less on the influence to be exerted by the religion of love and of liberty. What a solemn hour, therefore, for the Church of Christ will be the closing years of the present century! The year that has just closed has proved its vitality by what it has preserved or what it has conquered in mission work at home and abroad; the grand international missionary jubilee of London has given convincing proofs of that. But now is not the time to slumber on the blessings of the past. The Church of Christ must every-where, and especially in France, see with the eyes of faith its divine King pass among its ranks as a triumphant chief on the eve of battle, and hear his words of command as those which the book of Revelation bore to the Churches of Asia Minor in a similar crisis: "Hold fast to that which thou hast, and let no one take thy crown. . . . To him who shall have conquered I will give the power over nations, and I will give him the star of the morning." Yes, to make the morning star of a new day to shine over the darkened heavens of France, and encourage humanity with a grand era of revival, the burning aspirations and the penitent tears are needed of all those who ardently believe in the possible regeneration of a lacerated and bleeding nation.

I. RELIGIOUS.

Lavelete, the noted Belgian *savant* and publicist, has just made through the columns of the *Flandre Libérale* a thrilling appeal to the Protestants of France to grasp the clerical situation in their country. He quotes the renowned Quinet as saying that political emancipation can only be securely gained by a religious reformation. The French Revolution was the result of the grand philosophical movement of the eighteenth century, which would found the edifice of modern liberty on the basis of reason, and consequently in conflict with the clergy. But has this experiment, which has been repeated in all Catholic countries, succeeded? See where France is to-day! fearing to see the triumph of a Cæsarism of the pot-house, which would be the acme of shame for the generous French nation.

The daring publicist declares that the strength of Boulanger to-day lies with the Clerical party. What is the rock on which the Republic threatens to make a wreck but the religious question within the domain of the public school, and public instruction generally? If the Catholic nations desire to found or maintain liberal institutions they are told that the Church proscribes them, and thus they are in a blind-alley without an issue. What, then, is to be done? Shall they surrender all instruction to the Church? Liberty granted by the Holy See will soon be limited—then suppressed.

If the clergy are excluded from the school as teachers or advisers, the habits of the people are shocked, and especially the feeling of mothers; and in this way is created a formidable opposition, to which may be allied all the malcontents, as now, indeed, in France, to the peril of all

free institutions. In Belgium the principles of '89 seem conquered; for the Church has conquered. In Italy the danger is so great that the national government feels bound to make an ally of the empires of the North. If the liberalism of the day is to be conquered, it is because it has not comprehended the great role of religion, even in our day. And, nevertheless, see how the question presents itself to the house and hearth of each one of us, not less than to the State. You are perhaps indifferent to the Church, you may even be hostile to it, but your wife and children remain faithful to it; you are thus conquered in advance. If, on the contrary, you wish to withdraw your family from the school and all Christian worship, your defeat is still more certain, for you will collide with the fact that man is a "religious animal," that he needs a religion, and that he will return to his ancient altars if you offer him no others. What is the conclusion that forces itself on all good patriots, and which they are preaching without cessation? It is this: If you would establish liberty, abandon the Church and the worship that anathematize it, and embrace that one which consecrates it. These are views of Laveleye, born a Catholic, in a Catholic land, but whose wary eyes have been opened to the gravity of the situation, and who meets it not as a Christian, if you please, but as a common sense champion of the rights of God and of man. The defeat of Liberalism in Belgium, and the relegation of the secular schools to the hands and teachings of the priests, have been a sore and dangerous blow to true liberty, and the lesson may well be heeded in France and—nearer home.

In Italy the Churches of the Vaudois are sacred to their mission of spreading and nurturing the Protestant religion. They are now expressing a great deal of sympathy for their French brothers in distress, and have just sent to them a touching greeting and appeal, rising entirely above the present hostility and coolness between the nations. They say in this: "Brothers of France, count on our sympathy in these days of trial for your most sacred liberties. When we listen to the eternal quarrel between the countries, many of the Vaudois would gladly interfere and say to France, A truce to all recriminations! it is on us alone that ought to rest the debt we owe. Our sincere attachment to our king and country will never prevent us from acknowledging that the two heroic ages of our history were determined by the Frenchmen, Valdo and Colvin. We shall never forget that our Bible was translated by a Frenchman, Olivétan, and that the captain of our glorious liberty was a Frenchman, Henri Arnaud."

"And then is not our confession of faith still Gallican?" say these grateful Vaudois. The use of the French tongue among them still recalls their origin, and their family names remind them of their duty to France, and thus they would still fraternize in spite of all the hard words and rash deeds that are now rampant between them. Another object of this "Epistle to French Protestants" was to announce the mournful news of the death at Florence of their beloved teacher and preacher, M. A. Revel, who died in his prime, being but fifty-eight years old. They had

become accustomed to think him absolutely necessary to them, and mourn his loss as did the disciples that of their divine Master with his living word.

In Germany the Evangelical Alliance is at last gaining quite a popular foothold, and now the annual week of prayer is also observed with considerable unanimity. It is true that a goodly number of churches of the old school are still refractory, but the number of these unbelieving Thomases is diminishing yearly, and this year in particular they can report quite an increased number of those who participate in these valuable reunions of the different creeds and Churches. The laity have not yet gained their spiritual majority, and still leave all the work to the pastors; but the constant effort of these leaders to bring their flocks into the work will soon show an effect. The preachers, therefore, see in these assemblages great profit, and much hope for the future.

The Protestant Churches of the Fatherland are still greatly exercised at the intolerance of the Czar in regard to the Lutheran Churches of the Baltic provinces, and have called attention to this persecution during the week of prayer. Numerous pastors rudely exiled from their parishes are wandering in Germany in quest of occupation. If this crushing system continues much longer the emigration threatens to become general. There is great feeling excited in the case of a popular and beloved divine of St. Petersburg, a man eminently endowed, pious as well as learned, who prepared for his profession under the leading teachers of Germany. A Russian painter of great talent, moved by his teachings, sought admission to his communion. Now, according to the tenor of Russian legislation, every member of the Orthodox Church who abjures his faith, and every pastor, Protestant or otherwise, who favors this abjuration, is liable the first year to prison or exile, and the second year to transportation to Siberia. The conscience of said divine leaving him no respite, he finished by sacrificing the human law to the divine law. He announced the fact to the competent ecclesiastical authorities, and set out immediately for Germany. At the frontier he was arrested, taken back to St. Petersburg, and given over to the civil authorities. This was too much for a constitution as delicate as his; he passed into a state of serious mental alienation, and was turned over to the hands of specialists for treatment. To this fact he will doubtless owe his escape from Siberia, but one's blood boils at the recital of such barbarity, which smacks of the Inquisition.

The Court Preacher of the German empire is still the target for many evil-minded marksmen. These go now so far as to accuse him of being a traitor to his country, and try to make out that Stoecker is playing the part of an ecclesiastical Boulanger, which, from the German standpoint, is about as hard a thing as can be said about him. But Stoecker holds his ground with the masses, and his popular sermons on Sunday, scattered every-where for a farthing a piece, in thousands of copies are bringing to him an immense hearing; the cabmen on their stands on the

Sabbath buy and read them in all quarters; and so do all of the laboring population whose occupation gives them leisure moments. It can safely be affirmed, that since this champion has been the leader of the home mission work the religious physiognomy of the metropolis has greatly changed.

It will be well, therefore, to distrust the canards of the press, which likes to strike a shining mark. Foreign journals are accustomed to gain most of their information about religious matters from the press of Berlin, which is largely in the hands of Jewish capitalists, and ever ready to strike the court chaplain because of his excessive anti-Semitic tendencies—for they of course ignore the first word of the religious movement in Germany. It can be safely asserted that the great majority of German Christians will always be on the side of Stoecker against his adversaries. This is, of course, not enough to justify his undeniable errors, but it is assuredly enough to establish his perfect honesty. The government still turns a deaf ear to the appeals of the Protestant Church. And already the zeal manifested by a large fraction of the Church for a more real independence of the State seems to have entered into a period of calmness, and the petitions of the provincial synods will wait a long time for realization. At present it is the question of sabbath observance that is subjected to the honor of a first-class funeral. A few weeks ago it was whispered that the plan of the ministry was to be submitted very soon to the Chambers. But, at a hint from above, all these rumors have been belied. This unfortunate project sleeps therefore the sleep of the just in the portfolios of the ministry.

The general impression is that the monarch favors laws for sabbath observance, for he lately expressed the desire that horse-races might no longer be held on the sabbath, and they have, of course, ceased so to be. This is a proof that he is not backward in manifesting his religious convictions. He showed this also recently by giving from his private purse quite a considerable sum for the erection of a building for the Young Men's Christian Association. These desirable establishments for the young are becoming in Germany at last the nurseries for future generations, and are now enjoying a rapid development. They will assuredly do more toward realizing the independence of the Church, for which believers are sighing, than any other agency, and than all the votes of a parliament more desirous of reducing than of increasing the budget for the expenses of public worship. Germany may well greet the day when her war-song will be a hymn of peace.

The Mac All movement in France still goes on its triumphant way. In the street of Saint Denis, near a large and popular restaurant, arises a building whose façade is ornamented with wooden figures that are known as the statues of Saint Jacques, formerly the sign of a large dry-goods store. To this the people have been accustomed to throng, and thither they go now in quest of other food. The hall is very large, and as it was formerly the chapel of the convent of Saint Jacques it was

not difficult to restore to it the appearance of a place of public worship. The auditorium will contain about five hundred seats, and many more can find standing room. The intent of this edifice is as follows: Very recently the Mac All Mission has been induced, in the interest of new converts, to have an understanding with the different churches to establish annexes or new congregations. It is thus that the mission of the Boulevard Bonne Nouvelle has become an annex of the Reformed Church of Pastor Fish.

Another local mission is supported partly by the Mac All Mission and the Baptist missionary from the United States. Sunday morning is given in this way to a popular service under the auspices of the Baptists. The pastor of this new church has the pleasure of ministering almost entirely to a congregation that he himself has been instrumental in leading to the faith. The first service was opened by Mac All himself before an audience of one hundred and fifty persons. He read the Bible and offered the first prayer to God ever uttered in the edifice in all its history. The new pastor then took the stand and laid out the programme that he and his friends proposed to follow, declaring that the new home was a new weapon for war against the common enemy, in which all his members were to be soldiers. His word of command is, "Charity to all, and principally to other Christians." He rendered homage to the liberal Christianity of Mac All, who seems to know how to hold an even balance among the different Churches, and also knows how to accept the co operation of all Christians, be they who they may.

II. LITERARY.

La Revue Chrètienne, the well-known organ of the Reformed Protestant Church of France, has just entered on its thirty-sixth year of activity and usefulness. It remains loyal to its early device, "*Gospel and Liberty;*" and it demands no greater honor than to show itself worthy of this glorious banner. It affirms that to-day, as in the days of his terrestrial life, Christ alone can answer the questions that so profoundly agitate human society. Therefore no cause is dearer to it than that of civil liberty, whose triumph alone can assure that of the Gospel. This is enough, we think, to recommend such a publication to the attention of Christians as well as of all men who know how to comprehend the value and importance of religion. The *Revue* gives the first place to the study of religious problems, but it also follows the movement of ideas with the largest sympathy, and excludes nothing from its attention. History, and the sciences, and travel, literary and artistic criticism, questions of political economy, as well as all charitable problems, are alike the objects of its study and regard; but these are all controlled by the thought that, Christianity being the truth, it is to illumine every thing with its powerful light. The *Revue* gives also to the literature of the imagination the place that it has a right to demand in creating a wholesome literature that

leaves behind it nothing but touching and beneficent impressions. It has thus become a power among the loyal members of its Church, and its editors and contributors are among the best known writers of French Protestantism who are now struggling with the spirit of evil abroad in their country.

FRENCH LITERATURE of the period is strangely diversified with great good and great evil. That of the stage seems to grow in shameful immorality, notwithstanding the effort of many good men to bridle the foul pen. To judge of it by the daily accounts of the secular press, its licentiousness passes all bounds. One blushes to think that men dare to present such moral filth before a mixed audience of both sexes. It was hoped that the dramatic critic—Jules Lemaitre—would contribute to raise a dam against this lamentable deluge; but his criticism, so charming and so delicate in his earlier efforts, in his growing desire to amuse has thrown off the fig-leaves and given itself up to passion.

A new book by Edouard Rod, entitled *The Sense of Life*, is an interesting effort to break the narrow circle of egotistical impressionism which finally ends in morose sadness. The author has treated his subject in an autobiographical form similar to that of the famous *Truth and Fiction* of Goethe, which lends it an accent of reality that makes it impressionable, but increases its tendency to pessimism.

Francis de Pressensé is out with a new book entitled *Ireland and England, Since their Union to our Day*. The author says in the preface that it is but an historical essay; but the tendency of the Gaul to favor the Celt is obvious in the confession that though he began his subject with a feeling of favor toward the English he ends it with perfect sympathy with the Irish in their demand for Home Rule. The French have always a deep vein of sympathy with the Irish, and the respective nations in the course of history have stood by each other in their trials and struggles.

Renan has just published the second volume of his *History of Israel*, full of critical and poetic fancy, but with the evident malice prepense to degrade as much as possible the grand figure of ancient Israel. He has thought it well once again to announce the essential article of his faith; namely, that neither in individual nor general history, any more than in nature, is there a trace of the intervention of a superior will!

Protestant literature has been greatly enriched by the interesting biography of Philippe-Albert Stapfer, one of the venerable patriarchs of French Protestantism, which he honored with his vast knowledge and elevated by his noble intellect. He was the friend of Vinet, and firm and liberal in State as in Church. Nothing can be more interesting than his relations with the First Consul and Talleyrand.

FRENCH SWITZERLAND has given us of late several books of superior interest. One of these is a collection of notes entitled: "Pastors and Laymen of the Genevan Church in the Nineteenth Century." Chaponnière, the author, is the editor of the noted religious journal of his section

known as the *Semaine Religieuse*, which is characterized by scrupulous exactitude, and breadth and elevation of ideas. In this work he makes to live and move before us a whole period of contemporaneous Swiss history in Geneva that is as invaluable as it is entertaining.

Philippe Godet gives us also a charming volume bearing the attractive title *Studies and Table-talk*, of course about contemporaneous events and characters. This volume is remarkable for the solidity of its matter, with a piquancy of style, a wealth of literary culture, and a generous inspiration. It is worthy of the reputation of its author.

Charles Foster also appears in a new collection entitled *The Soul of Things*, in which we find a brilliant facility of style, a moral elevation of thought, a striking idiom, and a symbolism of that nature that seems to dream confusedly and then express with poetic energy and a profound thought. The Protestant *littérateurs* of French Switzerland are a very superior body of men, whose talent and learning do great honor to their tongue and fatherland. Their words and aspirations seem always to partake of an alpine freshness, gained from the beauty of their lovely vales and the grandeur of their snow-capped summits.

A French Prayer uttered by a celebrated Protestant divine of Paris just before the election, and given by the press, is so touching that we give it to our readers:

"Great God of the heavens, we invoke thee; sacred Father, we conjure thee. Canst thou will it that the tree of liberty, still young, should wither in our hands? Hast thou resolved in the sacred Trinity to lead us all into bondage in order to punish the crimes of a few? Thy powerful arm wrested us from the land of Egypt and the floods of the Red Sea, while we [were] looking at a Bonaparte, and he was not. His star set at Sedan, but the dawn of the republic rose at Paris. Since that day, which was thy day, seventeen times the sun has gilded our harvests. Thou hast raised the bruised reed, and relighted the smoking torch.

"We have still our schools, an army, work, and bread; and we enjoy all privileges: the Gospel is preached. The works of social justice are born and increase in peace. Civil strifes are forgotten. The world, invited to our exposition, expects from us words of wisdom and the example of the virtues. Can it be that in this fortunate hour an odious and fetid cloud shall hide from us thy face!

"No, great God! it is not thou, it is the prince of demons, the father of lies, who alone can commit such an outrage on thy promises. Thou dost not wish, O Christ, that we should render unto Cæsar what we have received from thy hands. It is not thy divine hand which puts to our lips, parched with the thirst for justice and truth, the impure vase of bondage. That hand never pours out for its brothers the poison which intoxicates and imbrutes. But should a blast of perdition pass for a moment over Paris, we shall not despair of the country. We shall pray to thee, adore thee, serve thee in the glorious liberty of thy adoption. The evil shall surmount the good. *Amen.*"

PROGRESS OF CIVILIZATION.

JAPAN! All hail! Casting off its heathenish traditions, as one casts off worn-out garments, and reclothing itself in the spirit of modernism, it enters the list of civilized countries, with a constitution, a parliament, and a complete outfit of government. Religion is henceforth free in Japan; the right of suffrage is extended to males who are above twenty-five years of age and whose taxes amount to twenty-five dollars; the right of property is inherent and inalienable; naturalization is granted to foreigners who have resided fifteen years in the country; and choice of professions or labor is left to the untrammeled judgment of the individual. The regeneration of Japan is the result of little more than twenty years of agitation, conflict, and a persistence of purpose on the part of the Mikado and the statesmen who have supported him. The touch of the Occidental spirit aroused him from his reverie, and the people in turn recognized the senility and insufficiency of the customs of their fathers and the laws of the ages. Strifes, many and serious, mark the passage of the twenty years, during which Christianity has rooted itself in the chief cities of the empire, and political reform has been the war-cry of the throne. Heathendom totters to its fall. China will next wheel into line, and the rusty gates of Africa will soon swing wide open to let the King of glory enter. At such a time, and with such an outlook, who cares to read the pessimisms of Canon Taylor respecting missions?

Fortunately, the American republic is not seized with that land-hunger that devours or irritates the nations of Europe, inciting them to oppression of small and helpless peoples in different quarters of the globe. Rich in her possessions lying between the seas, her policy has been along the line of internal development rather than external aggrandizement. The jingoism of the Earl of Beaconsfield finds little or no response among us. Only now and then has the temptation to depart from this policy received thoughtful consideration. Mr. Seward extended the dominion of the United States over Alaska, which, of doubtful expediency at the time, has not involved us in European complications or burdened us with unexpected exactions. President Grant heroically urged the purchase of San Domingo, but the national conservatism rejected it, quite to our disadvantage. The Samoan trouble re-opens the foreign question, but we trust that after the vindication of our rights and the maintenance of our interests in that quarter we shall adhere to our policy of non-interference in the Old World's mischiefs and dilemmas. As we herald the Monroe doctrine, declaring that the Eastern Hemisphere must let the Western Hemisphere alone, we must be prepared to accept that doctrine applied by the Old World to the New World. The chief argument for our conservatism is not national fear, or inability to cope with Europe, but the necessity of attention to the development of our resources and the perfection of our form of government. A few years more and the remaining Territories

must be admitted as States into the Union, completing the original plan for the establishment of a strong republic on this continent. Whatever is weak or inefficient in our governmental machinery; whether the executive branch of the government is too limited in power, or already possesses excessive prerogatives; whether statehood implies too much or too little independence; whether free speech is a dangerous privilege, or a condition of free government; whether anarchy or socialism shall be permitted to take root in American soil, or be arrested in the early stages of its destructive manifestations; whether Mormonism, intemperance, and crime shall be extinguished by law or coddled by statesmanship, are some of the problems that should engage the thought and wisdom of the American people. Almost as important is the development of our material possibilities, that the nation may be strong in itself. We have no time to make war upon the islands of the seas, or to grapple with the iron-clad nations of the Old World for a title to a strip of land not worth a picayune. Besides, as a Christian nation our position is such that, refusing to mingle in the strifes of the nations, we may finally commend peace to the world. Our example of an unwarlike spirit will become contagious and lead to disarmament, for which Italy is ready, and with which Germany herself has more than once hinted a word of sympathy. Self-defense, which will justify the protection of our coasts and the preservation of our honor, is quite different from aggression outside of our territory and copartnership in the government of the hemispheres. If in our external relations we shall be conservative, and in our internal sphere we shall be patriotically radical, we shall fulfill our mission, and hasten the reign of righteousness and peace in all the earth.

The monument craze is spreading among the nations, and in the United States in particular. A statue of Shakespeare was recently unveiled in Paris; the Swedes of Chicago are providing the funds for a shaft in honor of Linnæus; General Gordon is commemorated by a life-size figure of himself in Trafalgar Square, London; the completion of the monument in memory of Washington's Head-quarters at Newburg has been ordered by Congress; the grave of Jenny Lind at Malvern was recently decorated with a mammoth granite cross, having a marble medallion in the center; the statue of Lewis Cass was placed in the Capitol at Washington in February; Miles Standish will soon have a monument in Duxbury; Robert Burns was "unveiled" in Albany, N. Y., last year; an heroic bronze of Rafael Dana Baralt, the historian of Venezuela, will be placed on its pedestal in Maracaybo next September; Fritz Reuter, the German novelist, is advertised by a bronze bust in Lincoln Park, Chicago; and Nathan Hale, a hero of the Revolution, will appropriately, by means of a statue, honor the City Hall Park, New York. The monument is a sign or token of the civilization under which it stands. Egypt crowded her cities and deserts with obelisks and pyramids that remain unto this day, and testify to the spirit, customs, laws, and beliefs of the times of their erection. The Roman

empire, in roads, aqueducts, temples, walls, forums and palaces guarded or graced by statues of exquisite beauty, left enduring evidence of the strength of its foundations, the character of the tastes and pursuits of the people, and the causes of its decay and extinction. Napoleon erected monuments, in the form of arches or columns, all over Europe as the proof of his power and the extent of his conquests, but they speak of a glory that has passed away. Our age is running into a kind of idolatry of marble and bronze. At the present rate of manufacture our national gods will be many in a few years. The monuments are multiplying, and the sculptors, eminent and obscure, have enough to do. The war of 1861–1865 stimulated the business, because it developed heroes worthy of commemoration. The federal soldier deserves a statue, a pension, every thing that a grateful people can bestow; the scientist, the discoverer, the inventor, the statesman, the native poet, the great theologian, the philanthropist, and he who walks in the sun, may be entitled to this recognition; but we protest against the use of the statue to hoist into notoriety those who never leaped out of their local circle, and were never known to give a thought to their race or perform an act that was broad enough to be patriotic or philanthropic, moral enough to be reformatory or initiative of moral movements, or typical in any sense of American genius and life. For proper subjects of commemoration we point to our heroes who established the Republic; to our history, which abounds with representatives of American culture and thought; to our churches, which can name theologians by the score who have quickened religious life; and to every phase of our civilization, in which men and women may be found, living or dead, who are worthy of bronze and marble. We do not object to the statue; we object to many of the subjects. We do not criticise the idea of the monument; we implore an eclecticism in the choice of those who shall represent the present age in stone to the generations to come.

Of all the kingdoms contemporaneous with or interested in Israel in the period of the captivities, not one has survived to the present day except Persia. Though the civilization of Cyrus has perished, and Persia is one of the basest of kingdoms, it has maintained an unbroken existence since the Jews exoded from her cities and returned to the land of their fathers. Babylon is reduced to an epitaph; Nineveh invites the world to her grave; Egypt perished two thousand years ago; Edom is buried in its caves; Moab is without a descendant upon the earth; the Canaanite is a memory; Syria is in the blackness of mourning because she is not; and all the other nations that were related to God's people either by oppression or favor, or as the result of conquest or voluntary submission, have closed their history. Persia, though groveling in the dust, remains as a testimony of the Providence that, preserving the Jewish people from extinction, has also preserved the one kingdom which, though envious and cruel in war, obeyed God in returning the captives to their own land. We hesitate to infer that on this account Persia will play a role in the future; but we

note with satisfaction that railways, steamships, telegraph and telephone lines, mine-opening, and general changes in its material equipments are taking place, with the design to lift Persia into strength and respectability. Neither Russia nor England has succeeded in partitioning its territory or depriving the people of their independence. It is now too late to destroy Persia; the day of its redemption is at hand.

The Paris Universal Exposition of May 5 to October 31, 1889, promises to be a loadstone of commanding attraction. While the monarchies of Europe maintain a jealous reserve toward the enterprise, the people see in it a great opportunity for national renown, and are calling for more space for the exhibition of their products than can be granted. The republics of the world whose relations with France are *entente cordiale* approve the project, and will contribute to its success by co-operation and representation through legally appointed commissioners of the different departments of government during the Exposition. America will be present at this international institution. General W. B. Franklin, Commissioner-General to the Exposition, believes that it will be the finest and largest ever opened, and is therefore anxious that the government display should be authorized by Congress in order that a proper impression may be made upon Europe. Always favoring World Expositions, we have noted that they do not insure peace or fraternity among nations, or strengthen the doctrine of the brotherhood of man. The main result is commercial and material. Still, underneath all may be the throb of an international spirit that some day will erupt in longings for oneness of all things.

As the North Pole refuses to be interviewed, Henry Villard has projected a South Polar Exploring Expedition, which will leave this country in April and return when its work shall have been accomplished. Men and ships have been wrecked in the exploration of the Arctic Circle, but not without permanent advantage. Discovery costs something. The opposition to further sacrifice in the vicinity of the North Pole is the cry of cowardice, and contrary to the providential method of opening the world. Knowledge as well as religion has an altar. Men should as freely lay down their lives for the sake of science as for the sake of faith. We trust the South Pole will be graciously disposed toward the explorers, but, if as obstinate as its antipode, the explorers can either die or return and report what they did not discover.

SPIRIT OF THE REVIEWS AND MAGAZINES.

Browsing, as Charles Lamb might say, among the Magazines and Reviews of the last three months, one cannot well help noticing the suggestive fact that several of them vigorously discuss questions of practical morality. In the *New Englander*, for example, the immorality of speculation is logically demonstrated. In the *Quarterly Review* (London) gambling is placed in an ethical pillory. In the *Contemporary Review* immoral literature is strongly denounced. In the *Forum* the indifference of the churches to the importance of the vital question of the relation which a proper application of the law of neighborly love bears to the solution of the social problem is severely but justly characterized. The *Baptist Quarterly Review* shows the deadening and secularizing influence of the Sunday paper; points to the bearing which inconstant attendance on church sabbath services and indulgence in driving and social visiting on Sundays have on the alleged neglect of the masses to attend public worship; also utters incisive words concerning the bribery which marred the late presidential election. *Our Day* utters no uncertain words against the immoral influence of the Sunday newspaper: and the *Catholic World* boldly places the so-called Trusts, which are such disturbing forces in modern business, in the category of things condemned by sound ethical principles. To the Christian thinker this almost simultaneous treatment in the reviews of questions in practical ethics is an indication that many Christian men are awakening to a perception of the possible and probable disastrous effects of certain practices which are stealthily creeping into the life, not of society only, but also of the churches. Usually, in writing for intelligent readers, the presentation of ethical principles is deemed sufficient to determine their convictions and practice. But here we have those principles vigorously applied to acts which the popular conscience has ceased to condemn, and which many who wear cloaks of discipleship are struggling to baptize with the Christian name. It is therefore apparent that the enormity of the evils condemned, and the growing stolidity both of the public and the Christian conscience, are giving birth to a conviction that no mere reasoning on principles is sufficient to quicken the moral sense, either of society in general or of those Christians who have blinded their own moral perceptions by participation in prevailing wrong practices, and that nothing less than plain denunciation of those profitable and pleasant deeds as being immoralities can prevent the further demoralization of the popular conscience. Hence every Christian thinker must rejoice over the plain, direct, and positive condemnation of existing evils in the Reviews and Magazines of the day.

Looking thoughtfully on the recent history of the Christian Church, one is led to believe that her great adversary, the devil, having vainly tried to destroy her faith through the manifold forms of modern skepticism, is now striving to sap the foundations of her spirituality by the fascinations of an innocent-visaged secularism. Neither atheistic materialism,

nor a religiously-inclined deism, nor a mystic pantheism, nor a plausible and learned rationalism, nor a pretentiously-proud scientism, nor a willfully-blind agnosticism has been able to destroy her belief of the truth. In spite of these she stands bravely by her orthodoxy. But she is yet vulnerable in her spirituality, which is her "heel of Achilles." If that can be reduced to fruitless emotion it will become nothing more than the vaporing of hypocrisy, and she will be robbed of all that makes her beautiful in the sight of her Lord and beneficial to the world. And this can be accomplished by blinding her to the fact that true spirituality and strictly moral conduct are co-existent factors. A man who is not moral cannot be truly spiritual. Christ indwells in every spiritual man, and is constantly striving to reproduce his own beautiful ethical life in the visible life of the disciple who calls him Lord. Therefore, to make men fancy that they can do immoral things in their business and in their hours of recreation, and yet be his disciples, is the end now sought by Satan in the present tendency to secularity visible both within and without the Church. Therefore, the Reviews are doing great service to the Church, and are valuable coadjutors of her pulpits in boldly denouncing the immoralities which, like hypocritical masqueraders, are pushing themselves into the trade, commerce, and amusements of the times.

The Forum for March has: 1. "The Manifest Destiny of Canada;" 2. "How Society Reforms Itself;" 3. "A Definition of the Fine Arts;" 4. "Advanced Education for Women;" 5. "The Bible in the Public Schools;" 6. "Dreams as Related to Literature;" 7. "The Future of the Negro;" 8. Reviewers and their Ways;" 9. "Darwin's Brilliant Fallacy;" 10. Bribery in Railway Elections;" 11. "The Next Postal Reform." The first of these papers is by Professor J. G. Schurman. It treats of the vast extent, the immense resources, the prospective growth, and the political institutions of Canada. It predicts that it is destined not to annexation with us, nor to imperial federation with the British empire, but to be a sovereign power allied perhaps in some way to England, and living in peace and fraternity with the United States. It is a noteworthy paper. In the second article, Edward Atkinson thoughtfully discusses sundry proposed reforms, not in dogmatic form, but tentatively, viewing them on both sides. He claims that in the end the common sense of the people will discover what is really best, and thus genuine reforms will be achieved. In "Advanced Education for Women," Kate Stephens gives a succinct and impressive statement of the "enormous changes that have come about since the end of the last century," in the "educational wing of the woman movement." "The Bible in the Public Schools" is a plausible but fallacious attempt, by Cardinal Manning, to convince Americans that their common schools are nurseries of immorality. He appears to make out his case, because he charges the increase of our civic vices not to the hosts of immoral immigrants, mostly Romanists, who throng our cities, but to our public schools! The drift of the writer favors a denominational school system under which the State would

become the supporter of papist schools in which Catholic children may be taught that they owe a higher allegiance to the pope than to their country. One cannot help seeing the face of a Jesuit peering over the shoulder of the Cardinal when he was writing this paper. "The Future of the Negro," by Professor W. S. Starborough, a colored man, views the race problem very candidly, and, after weighing various possible methods of solving it, concludes that the Negro must leave the South, not *en masse*, but gradually spreading over the great West, as other Americans do. That there is wisdom in this conclusion who can doubt?

The *Canadian Methodist Quarterly* for January contains: 1. "Perfect Love;" 2. "The Religious Faculty;" 3. "Gyge's Ring;" 4. "Critique of the Fernley Lecture for 1887;" 5. "Who is God? What is God?" 6. "Salutatory." This is a new candidate for the favor of Canadian Methodists, and it richly merits their approval and liberal support. In its first article Chancellor Burwash presents a well-worn topic in a style and manner which give it an aspect of originality. Yet it is really only the old wine in a new bottle. It clothes a soundly Methodistic doctrine in a highly presentable garb. The second article, by Rev. W. Harrison, is a philosophical analogy of the Religious Faculty, very attractively presented and very ably written. In the fourth article, Rev. J. Graham reviews with a caustic pen Dr. Dallinger's Fernley Lecture on "The Creator and What We Know of Creation." As presented by Mr. Graham, Dr. D.'s premises must logically land him in pantheism. But not having seen the lecture itself, one needs only say here that this review is a specimen of pitiless logic, racy style, and strong sympathy with the teaching of Scripture concerning the Creator and creation. The fifth article, by Rev. A. M. Phillips, is the first part of a sermon on the Fatherhood of God. It is a profoundly thoughtful paper, analyzing with much acute discrimination the causes and processes of the soul's spiritual life. But when the author illustrates his view of the "actual contact" of God with the spirit of man as being "more than a mere touch of our spirits by his Spirit, as hand touches hand; or an inbeing of God's spirit in ours, as water is in a vessel; or a union of the divine and human spirit, as milk and water may be mixed," he implies a degree of mysticism in Christian experience which, accepted by imaginative and undiscriminating minds, might easily lead them into religious fanaticism. Better, because far safer than these mechanical illustrations, is his statement that the spiritual life "is a vital indwelling, a hypostatic union, a divine immanence resulting from the mystical communication of Christ's own life to man's spirit." But would not even this be improved by omitting from it the term "hypostatic?"

The *North American Review* for March has among its most noticeable papers an essay by Charles Bradlaugh, M.P., entitled "Humanity's Gain from Unbelief," which is skillfully specious and adroitly false in the putting of historic facts. By attributing to skepticism the beneficent social results caused by the development of Christianity, this paper makes the

latter appear to disadvantage and clothes the former in garments stolen from the latter. It may be a false light to unwary minds, but to the well-informed Christian thinker it will only give birth to a regret that it found a place in this influential Review. Ignatius Donnelly, in "Delia Bacon's Unhappy Story," severely criticises Theodore Bacon's life of his sister, Delia Bacon. Mr. Donnelly, sympathizing with Miss Bacon's opinion that Lord Bacon wrote the plays attributed to Shakespeare, severely censures her brother for giving this biography to the public. He cannot see why a *brother* should write a book to prove that his sister's Quixotic theory was the offspring of a disordered mind. Nevertheless, Theodore Bacon may have thought that by portraying her as a woman whose rare genius was unfortunately subjected to the control of a fascinating illusion he was doing justice to her memory. In doing this he simply painted her as she was. One may question the taste which led Mr. Bacon to perform this sad task, but is it necessary to ascribe its inspiration to unbrotherly feeling? In "Common Sense and Copyrights," Mr. G. S. Boutwell argues with force, and, as we judge, with conclusiveness, that an international copyright law would be beneficial not to American but to English authors; that it would make books of both countries dearer in America, and thus unjustly tax the reading public. He disposes of the moral claim to copyright by showing that no writer has any *property* right in either his thoughts or in his expression of them, but that his claim for copyright originates in law grounded on public policy. In "At the Goethe Society," Dion Boucicault writes intelligently of "The Influence of the Newspaper Press upon Art." Among other things he charges the newspaper with so corrupting the tastes of the theater-going public that it demands the "vulgarity, wantonness, and imbecility which now form the staple of public entertainment," which, he asserts, "is an abomination and reproach to the age." We commend this paper to the consideration of those Christians who justify their attendance at the theater on the plea that it is no longer a demoralizing institution. Mr. Boucicault, speaking with certain knowledge, pronounces it "an abomination and reproach to the age!" Our clerical readers will find a symposium on the question, "Can our Churches be made More Useful," suggestive reading. Rev. Drs. Savage, Hale, and Gladden are the writers. Altogether this is a spirited and spicy number of the *North American*.

The *Bibliotheca Sacra* contains: 1. "Dr. Nathaniel Taylor;" 2. "The Limits of Ministerial Responsibility;" 3. "The Divine Immanency" (No. 4); 4. "Notes on Dr. Riddle's edition of Robinson's Harmony of the Gospels; being a Contribution to a Complete Harmony of the Gospels;" 5. "The Eschatology of the New England Divines;" 6. "Future Punishment and Recent Exegesis;" 7. "Music and Christian Education" (No. 2); 8. "Pseudo-Kranion;" 9. "Critical Notes;" 10. "German Periodical Literature." In the first of these papers Dr. William Woodworth outlines the career of a great thinker who contributed largely to the progress of theological thought in the Congregational churches of New England. It is

vigorously written, and valuable as a *résumé* of the polemical strife through which the so-called "New Divinity" modified old Calvinism in these churches. In the third paper Dr. James Douglas continues his able discussion of "The Divine Immanency," viewing this doctrine in its relation to instinct. After distinguishing instinct from reason by claiming that, while the latter is self-conscious and self-directive, the former is mechanical and automatic, an impulse which its possessor can neither direct nor control, he proceeds to show, by an array of scientific facts, that there is an intelligence manifested in the impulses and acts of instinct which is not in the animal. Hence, he reasons, there must be an intelligent power directing it. This power must be superhuman, and its origin must be sought in "the source of all intelligence, the Absolute Mind, unless we deny such an existence." He further treats of moral instinct and of the principle or law of sacrifice which "reveals itself as the spirit which pervades the All in the wide economy of nature," and is "divine in its origin." To those whose concepts of the immanence of God are mechanical, some points in this paper may appear to be somewhat pantheistic; but to those in whom the immanent conception is that of the divine will, operative through the whole field of nature, and directing instinct to the ends for which it was given, they will be accepted as presenting a concept of the immanence of God which is in strict harmony with his transcendency, as God dwelling in, yet above and outside, the universe. The sixth paper, by Professor W. A. Stevens, treats with great ability of "Future Punishment and Recent Exegesis." He rightly views it more as a question of biblical interpretation than of theology. He emphatically denies what Canon Row vigorously affirms in his unscientific and unsatisfactory work on "Future Retribution," namely, that biblical exegesis on this question has been unduly influenced by dogmatic theology during the present century. He keenly criticises the exegesis both of Canon Row and Canon Farrar, and discusses with abundant learning the various definitions given by scholars to those Greek words in the New Testament the proper meaning of which is the key to sound scriptural belief respecting the destiny of willful unbelievers in the life to come. After traversing this much-trodden path, guided by an evidently ample scholarship, he reaches the conclusion accepted by the general consensus of leading modern exegetes, "that the New Testament documents teach the eternity of punishment, not in single words merely, not in single sections or books, but inwrought into the very tissue of their historically unfolded doctrine."

The *Quarterly Review* (London) for January has: 1. "Early Life of Lord Beaconsfield;" 2. "Memoirs of a Royalist;" 3. "Venice, her Institutions and Private Life;" 4. "Letters and Diary of Count Cavour;" 5. "Gambling;" 6. "Dean Burgon's Lives of Twelve Good Men;" 7. "Lord Godolphin;" 8. "Universities Mission to Central Africa;" 9. "Mr. John Morley and Progressive Radicalism." This number of the *Quarterly* is rich in biographical papers. It critically reviews the beginning of Disraeli's singular career; it gives the pith of the memoirs of Count de Falloux,

a Frenchman who figured in the political affairs of his country during the last fifty years; it portrays the inner and outer life of Cavour, through whose sagacious statesmanship Italy attained the consolidation of her unity; it affords glimpses of the character of twelve devout men whose lives were spent in doing loyal service for the Church of England; in a racy sketch of Lord Godolphin's life it unfolds the schemes of the leaders in English politics from the times of Charles II. to the closing years of the reign of Queen Anne. To a lover of incisive literary criticism its essay on Mr. John Morley will be most heartily enjoyed. It is based on that gentleman's "collected writings," from which it obtains an analysis of his capacity as a literary critic, a philosophic biographer, and as an author capable of "singular literary excellence." But its chief value to the student of the times is its searching analysis of Mr. Morley's radicalism, because he may be taken as a representative of that intellectual and political radicalism which is based on hatred to Christianity, that he and his kindred spirits reject because of its philosophy and of its views of human nature and human life. The essayist also throws a glare of light on the confusion of thought, the fallacious reasonings, and the self-contradictory theories contained in Mr. Morley's writings. Whoever wishes a condensed view of the radicalism begotten by Rousseau and Voltaire, and now being propagated in England and America by democratic radicals, communists, and anarchists, will find it in this luminous article.

The *African Methodist Episcopal Church Review* for January contains twenty-one contributions, besides its editorial articles. We commend it to such as cherish the fancy that the negro, even with equal opportunities, can never hope to attain the intellectual level of the white man. It gives a glint of what he is actually doing with unequal opportunities. In its pages one discovers that he is becoming a student with broad sympathies, intelligently interested in questions of literature, theology, history, education, social science, and, as is eminently proper, especially in what is called the "race problem" in America. Concerning his own future the negro, as represented in this *Review* by at least six articles, is confidently hopeful. "His success," says one of these writers, "depends upon his own energy and correct movements. The superior fruitfulness granted him by God, his grand record of acquisition of civil power and property in the dark past; the confidence which he may safely repose in the best men of all races to respect his rights, and especially his reason for believing that God is quite willing to aid him, should be sufficient to enable the negro to honorably work and patiently push his way forward. The two races, trusting and obeying God, will find him solving this problem." The men who are bent on robbing the negro of his political rights should "stick a pin" in the fact that God is "solving this problem" as surely as he did the problem of negro slavery. Yet, in view of the grave conditions surrounding the problem, the leaders of the negro in America need to heed the words of the Master, which say to them, as to all his servants, "Be ye wise as serpents and harmless as doves."

Our Day for February has: 1. "Perils of the Public Schools;" 2. "Sunday Newspapers;" 3. "New Reasons for Restricting Emigration;" 4. "Education in Japan;" 5. "False History in Robert Elsmere;" 6. "Pagan Idols made in England;" 7. "Robert Elsmere's Successor;" 8. "The Woman's National Council." These are all topics of the hour, and are discussed with ability and with a vigor which has its root in strong convictions. The ablest, if not the most important, of them is "New Reasons for Restricting Emigration," by Prof. H. H. Boyesen, of Columbia College. It bristles with startling facts. After tracing the liberal action respecting immigration which characterized our national legislation during the first two decades of our history to the spirit and conditions of those times, he proceeds to show the unexpected impetus given to emigration by the potato famine in Ireland (1846–47) and by political troubles in Germany. Since then it has continued to increase until it has brought to our shores more than three-quarters of a million of souls in a single year! In sixty-seven years fourteen millions and a half of foreigners have been added to our population. More immigrants have arrived during the last seven years than the number of the population in the colonies before the Revolution of 1776. At the present rate of increase there will be over nineteen millions of aliens in the land in A. D. 1900, and, including alien and semi-alien children, a total of forty-three millions of alien or semi-alien population. The vast increase of foreigners is the more serious because the immigrant of to-day, unlike the immigrant of two or three decades ago, is largely drawn from the lower stratum of European society. Many of them are hungry malcontents bent on overthrowing our institutions. Reasoning eloquently and well on these and kindred facts, the professor properly insists that in some way immigration must be restricted. His proposal is to permit no emigrant to land who cannot show a certificate, signed by the American consul nearest his home, testifying to his good character and to his willingness to comply with such conditions as may be imposed on aliens by Congress.

The *American Antiquarian and Oriental Journal* for January treats of: 1. "Woman's Share in Primitive Culture;" 2. "The Mexican Messiah;" 3. "Indian Myths and Effigy Mounds;" 4. Several valuable editorial notes. Dr. S. D. Peet's illustrated paper on "Indian Myths and Effigy Mounds" gives his opinion of the significance of the "effigy mounds" which abound in the regions over which the Winnebagoes had their villages and hunting grounds. This class of mounds represented their totems or clan emblems, and are found "in connection with the villages, lookouts, burial places, game drives," etc. These effigies were regarded as safeguards from danger. They represented the assured protection of their manitous. Dr. Peet's theories concerning the significance of these effigies and their embodiment in myths and mounds are based on his personal investigations. His paper has strong attractions for general readers; for persons given to antiquarian studies it has both charm and value.

The *New Englander and Yale Review* for January has: 1. "The Late Professor Green of Oxford;" 2. "The Relation of National Benevolent Societies to the Churches;" 3. "Suggestiveness of Art;" 4. "The Ethics of Speculation." The fourth of these papers, by George H. Hubbard, is as timely as it is keen in the logic with which it reasons on the immorality of speculation. The writer, after admitting that ordinary "speculation is sanctioned by law and by the popular conscience," contends that "when weighed in the balances of eternal justice speculation is found wanting." It is, he claims, "a moral wrong;" society has no need of the speculator; wealth is legitimately gained "by means of production," which adds to the wealth of the world; speculation is not in any sense productive, but simply "consumes the wealth of society." Again, he argues, "All legitimate trade is based upon a voluntary exchange of equal values," but "speculation knows no law of fair and equal exchange." This pungent paper is based on the ideal ethics of the Lord Jesus. In one or two applications of its principles it may be deemed extreme, but its principles cannot be overthrown by any reasoning which accepts the golden rule as its major premise.

The Unitarian Review for March contains: 1. "Our Forerunners;" 2. "Bryce's American Commonwealth;" 3. "Story of the Socinians;" 4. "Religious Tendencies in Scotland;" 5. "Synesius;" 6. "A Ministry at Large;" 7. "Editor's Note Book."——The *Century* for March contains a number of very excellent papers, among which we specially note "The Grand Lama of the Trans-Baikal;" "Christian Ireland," by Charles de Kay; "Abraham Lincoln;" "The Edict of Freedom;" "The Use of Oil to Still the Waves," and "Something Electricity is Doing." As usual, it is fully illustrated.——The *Andover Review* for February treats: 1. "The Tragic Muse in Browning's Dramas;" 2. "The Problem of the Second Service on Sunday;" 3. "The Evolution of the Relation Between Labor and Capital;" 4. "The Intellectual Life of America;" 5. "Professor Shedd's Dogmatic Theology;" 6. "Editorial."——The *New Jerusalem Magazine* for March has: 1. "The Book of Job;" 2. "Oliver Gerrish;" 3. "Rewards;" 4. "Art from the New-Church Point of View;" 5. "Christian Science and the New Church;" 6. "Laurence Oliphant;" 7. "Open Letters;" 8. "Dante" (poetry); "Swedenborg Studies."——The *Nineteenth Century* for February treats: 1. "Agnosticism," by Professor Huxley; 2. "The Future of Toryism;" 3. "Noticeable Book," a symposium; 4. "Is Examination a Failure?" 5. "The Distractions of German Statesmanship," by Frederick Greenwood, which is a caustic review of Bismarckism as recently developed; 6. "The Fluctuating Frontier of Russia in Asia;" 7. "The Sacrifice of Education to Examination," a symposium; 8. "To a Friend," a letter by the king of Sweden and Norway. ——The *Contemporary Review* for January has among its noteworthy papers: "East Africa, as it Was and Is;" "Zola," and "Compulsory Vaccination," which is a very severe attack on the theory that vaccination is a protection against small-pox.

BOOKS: CRITIQUES AND NOTICES.

READ AND DECIDE.

THOMAS CARLYLE said that once in two hundred years a man is gifted to write a book. The pages of the *Review* show that the gifted writers are multiplying rapidly and finding their way into its sphere of comment and criticism. We commend especially the following: *A New Commentary on Genesis*, by Franz Delitzsch; *Modern Science in Bible Lands*, by Sir J. W. Dawson; *An Introduction to the New Testament*, by Marcus Dodd; and *Romanism Versus the Public School System*, by Daniel Dorchester.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

The Epistle of Paul the Apostle to the Romans. With Notes, Comments, Maps, and Illustrations. By Rev. LYMAN ABBOTT, Author of *Dictionary of Religious Knowledge, Jesus of Nazareth*, and a series of commentaries on the New Testament. 8vo, pp. 230. New York and Chicago: A. S. Barnes & Co. Price, cloth, $1 75.

This book challenges investigation and criticism. It is the result of years of study of the profoundest epistle of the greatest apostle, displaying the broad scholarship and mental independence for which the author is deservedly noted. Because his biographical and theological conception of Paul is at variance with established opinion, his theory of interpretation of the epistle is also wide of common belief, and is to be received, if at all, with a most cautious credulity. We take issue with his view of the apostle's character and function as a writer and thinker. That "he was an evangelist rather than a philosopher, and a poet rather than a scholastic," we do not believe, and Dr. Abbott has little more than assumed it. Of all the New Testament writers Paul was the most theologic, the most philosophic, the most forensic, the least mystical, the least emotional, the least poetical. Every writer had his function. John was mystical, poetical; Peter, evangelistic; James, ethical and practical; Matthew and Luke, historical; but Paul was theological and theopneustical. He was the granitic thinker of his age. He presents a *conspectus* of the Christian system, amplifying it in its soteriological and eschatological aspects as no other writer attempts to do. We properly speak of a Pauline theology as superior to a Johannean or Petrine theology, because he attained a maximum expression of the divine thought and plan respecting the world. He perfectly harmonizes with the Master in all his teachings, giving them a larger form than do the Synoptists, who report them only in outline. Dr. Abbott's interpretation of Paul reduces him to a lower level than he has occupied in the thought of the Church, and thereby impairs the value of his interpretation of the epistle. This bias is especially noticeable in the author's discussion of "Paul's Doctrine of the Fall," wherein he does not allow any philosophic conception, but only a practical statement of the origin or influence of evil in human history.

Dr. Abbott has a theory to maintain, and reads it into the epistle at every opportunity, giving a different, but not on that account a more exalted, opinion of the teaching of the theologic apostle. Inasmuch as the tone of the book is rather theoretical than exegetical, and is suggestive of possibilities in hermeneutics, it should be patiently considered by the scholar, but not accepted as authentic, or decisive of salient doctrine.

The Problem of Methodism. Being a Review of the Residue Theory of Regeneration and the Second Change Theory of Sanctification; and the Philosophy of Christian Perfection. By Rev. J. M. BOLAND, A.M., D.D., Author of *A Bible View of Baptism.* 12mo, pp. 331. Nashville, Tenn.: J. D. Barbee. Price, cloth, $1.

This age is determined upon testing the claims of religious truth; and more, it proposes to trace every doctrine to its source and ascertain if it is of human or divine origin. It is not always conclusive that a doctrine is divine because the Church so proclaims it. Verification is necessary. In expurgating error from religious teaching; in correcting the hypotheses of those fathers who were no better qualified to interpret the Scriptures than the scholars of the present day; in showing that they often contradicted one another, and that sometimes the individual teacher contradicted himself; and in insisting that a theology wrought out from the modern stand-point is preferable to a theology whose chief claim to reverence is its antiquity, the reformers or advanced theologians are doing a good work, and should not be restrained by fear or cowardice. Dr. Boland's problem is an old one. If he did not claim to solve it we should pronounce it a threshing of old straw, of which business we are thoroughly tired, but he is certain he has found a field of new grain. Some things should be considered settled by this time, of which the attitude of Mr. Wesley toward regeneration and sanctification is one; but it is the habit of many writers to repeat one-sided utterances of Mr. Wesley and proceed to build thereupon a doctrine or an inference, and then to disturb the Church by an aggravating use of such inference or teaching. Mr. Wesley did contradict himself more than once, and that is the whole of it. When the Church looks more to Christ and the apostles and less to human teachers on this subject, an approach to proximate truth may prevail in its borders. The author, after breaking the bondage to Mr. Wesley, and defining the question at issue, energetically seeks to solve it by an open disavowal of Methodist interpretation and such supports for it as he can discover or invent. Seeing that Mr. Wesley at one time held with the Church of England that an "infection of nature doth remain in them that are regenerated," though such statement was not incorporated in our Articles of Religion, he rejects the position which he calls the "residue theory of regeneration," and proceeds to maintain that "regeneration is a complete work in its nature and includes sanctification, or moral purity, while Christian perfection is a state of freedom from sin and includes a maturity of the Christian graces." Pp. 27, 28, 29, *sq.*

If he is in trouble at all it is not with authorities, but with his definitions, which on the whole please Calvinistic writers, and are plausible

enough to win the assent of many disciples of Mr. Wesley. It is believed, in some quarters, that the solution based upon these definitions settles controversy and closes up the ranks of believers; but we are not prepared to accept the solution as final, or to regard it as a solution at all. Instead of settling it unsettles all our accustomed exegetical modes of thought and teaching. In the large sense, it is not a question as to Mr. Wesley's teaching, but whether the Scriptures teach a specific difference between regeneration and sanctification, and whether regeneration necessarily includes sanctification. That there is a difference, and that the former does not imply the latter, we firmly believe, basing the belief on experience, observation, and the corroborating teaching of the Scriptures. Even Dr. Boland sees that he must abandon the doctrine of sanctification as specific and integral, if it is only an accompaniment of regeneration. Regeneration is a birth into a spiritual condition; sanctification is an experience of a larger spiritual life superinduced by the same divine agencies in co-operation with an outstretching of the soul in its lower spiritual life for a higher life. Experience is the scientific test of this proposition. We are constrained to write, that, leaving Mr. Wesley out of the case, Dr. Boland's theory will paralyze the aspiration for holiness, and ultimate in a suspension of all activity for the development of the spiritual life. The Ninth Article of the Church of England may grant too little to the work of regeneration; Dr. Boland attributes to it too much. The former may allow too much corruption in human nature after spiritual regeneration; the latter allows none at all, and is equally wide of the truth of experience. Dr. Boland eschews Mr. Wesley's sermon on "Sin in Believers;" we accept it, not because he taught it, but because human experience quadrates with it. We shall not say that this vulnerable book will not do good; we trust it will inspire to a new investigation, if there is any necessity for further light, and that the Church will be relieved of further discussion on the subject, and devote its time to spiritual cultivation and spiritual achievement. Let us have done with theorizing, moralizing, philosophizing, and Wesleyizing on a teaching that shines in the New Testament with the clearness of the sun in the heavens.

Die Christliche Glaubenslehre vom Standpunkt des Methodismus von A. HÜLSTER, Ph.D., Evang. Prediger zu Barrington, Ills., früher Professor der systematischen Theologie am Biblischen Institut zu Naperville, Ills., Verfasser einer Seelenlehre, etc. 8vo, pp. 597. Cincinnati: Cranston & Stowe. Price, cloth, $2 50.

Methodist theology is taking root in the thought and life of the American German. This book, written in German by a German scholar, contains the epitome of our system of faith, departing from it, so far as we have examined, in not a single statement or point of doctrine. It furnishes a complete view of what is held to be Methodist theology. In the arrangement or development of the doctrinal system from the *Einleitung* to the *lesten Dingen*, it is methodical and comprehensive; it omits nothing essential to the system. While the author discusses the doctrines of God,

the world, and man with sufficient clearness and fullness, he expends his strength on *die Lehre vom Heil*, or the doctrine of salvation, unfolding it from the stand-point of theology abstractly considered, the teachings of the New Testament, and the testimony of the Christian Church. It is proper to state that in the refutation of theories he does not accept he is not as vehement or as virile as in the announcement and defense of his own positions. In the discussion of evil he brings forth nothing new, though the pages reflect an original influence that atones for the failure to solve the problem in hand. So, also, in the consideration of the eschatological problems that belong to the system, the reader will discover a deficiency of new suggestion, though no wavering of certainty in the mind of the author as he grapples with things to come. We must, therefore, pronounce the book valuable, because it fully represents our faith; but it does not advance our system in a new way, or in a stronger way than has been done by former theologians. The style is not altogether finished or elegant, the book at times betraying haste in preparation, or at least carelessness in composition. As to subject-matter, it contains sufficient for its purpose, and carefully studied it will equip the minister for preaching the Gospel from the Methodist stand-point. It should, therefore, be widely circulated.

A New Commentary on Genesis. By FRANZ DELITZSCH, D.D., Leipzig. Translated by SOPHIA TAYLOR. Vol. I. 8vo, pp. 412. New York: Scribner & Welford. Price, cloth, $3.

Of all German commentators, whether of rationalistic or evangelical tendency, we regard the author of this volume as inferior to none, and really as occupying the first rank for breadth of scholarship, incisive textual critical ingenuity, and safe hermeneutical exposition. While he affirms the post-Mosaic authorship of the main portions of the Pentateuch, thus joining the school of destructive critics, it must be said that the value of his interpretations is not impaired or affected by this rationalistic basis. His views of the Pentateuch are clearly and strongly given in the introduction, and are worthy of perusal, though the scholar is quite able to detect incorrect statement and unwarranted deduction on many a page. This is all forgotten, however, in the rich and abundant suggestions of the author as he considers patiently and thoroughly the successive chapters and verses of Genesis. The book is not for the common reader; that is, the methods of reasoning founded upon so many etymologies will confuse, and seem obscure to one not familiar with more than one language. Hebrew, Greek, and Latin are used with rare ease and grace; and so profound and skillful is the commentator in his inferences and combinations that only the most carefully trained mind can fitly appropriate and digest all that he has prepared. So close and painstaking is his work that this volume covers not more than fourteen chapters of Genesis. If he continue the commentary after this fashion until the entire Pentateuch shall have been gone over, the scholar will wish to have every volume; indeed, it will be indispensable.

An Introduction to the New Testament. By MARCUS DODD, D.D., Author of *The Book of Genesis, The Parables of our Lord, Israel's Iron Age*, etc. 16mo, pp. 247. New York: Thomas Whittaker. Price, cloth, 75 cents.

The Christian scholar can make valuable use of this "Introduction." He will find in it no needless or circumlocutory discussions, or any attempt to settle the numerous theories respecting the origin or the interpretation of the books of the New Testament; but a straightforward yet learned exposition of the problems involved in the contents of the books, and a clear representation of the purpose of their authors. While not a "lower" or a "higher" critic, the author is independently critical and original in defense of his positions. He joins the large company of modern commentators who reject the Pauline authorship of the epistle to the Hebrews, but as its canonicity is assured its authorship is a minor question. He is also frank enough to indicate the perplexities of the German schools of rationalists and theologians, extricating them when he can do so briefly and satisfactorily. It is patent that in the circles of Christian investigators biblical science is superseding theology, the main question being not one of diminished creeds but of exact historic truth. This established, a true theology is possible. This book delivers the reader from all theological prepossessions, and prepares him for an untrammeled study of the New Testament.

What is the Bible? An Inquiry into the Origin and Nature of the Old and New Testaments in the Light of Modern Biblical Study. By GEORGE T. LADD, D.D., Professor of Philosophy in Yale University. 12mo, pp. 497. New York: Charles Scribner's Sons. Price, cloth, $2.

Yale College is the center of American rationalism. Its principal professors who have gone into authorship, or who associate editorship with their proper duties, are exponents of a modern phase of hermeneutics that threatens to undermine certain doctrinal beliefs or systems which have prevailed for centuries in the Church of the ages. Professor Ladd viciously assails the *post*-reformation theory of inspiration, asserting that it was not held by the Reformers, and that modern intelligence has almost extinguished it. Whatever the demerit of that theory, it is not clear that any thing is gained by resorting to an interpretation that explains miracles by natural agencies and the divine record as a human production. The failure to distinguish between the natural and the supernatural in miracle, and the human and the divine in prophecy or inspiration, compels one to vibrate between plenary inspiration or rationalism. Professor Ladd is as censurable as the theologians he condemns, for if they claimed too much he insists upon too little. Philip Doddridge, and others who grant certain possibilities of error in the versions of the Scriptures, should not be quoted in defense of a theory of inspiration that is wanting in every element of supernaturalism. The hypercriticism of small matters so noticeable in these pages is proof of a cause almost causeless. The book is rationalism *in esse* and destructive of orthodox confidence. The author is sincere, able, enthusiastic; but Pelagius was sincere, Hobbes was able, Renan and Kuenen are majestic in

their assaults upon the truth. The critical student of the Scriptures is dissatisfied with the post-reformation dogma of inspiration, and is anxious not to go to the opposite extreme, nor to accept a compromise as a relief from some of the old burdens of thought, but to ascertain the exact meaning of inspiration as a force, and to consider the riddle of truth as solved. The theory of Dr. Ladd is not a solution: it is only a theory, and repugnant to the progressive, inquiring sense of the honest mind.

Manual of Biblical Archæology. By CARL FRIEDRICH KEIL, Doctor and Professor of Theology. With Alterations and Additions Furnished by the Author for the English Translation. Vol. II. Translated from the German and Edited by the Rev. ALEX. CUSIN, M.A., Edinburgh. 8vo, pp. 404. New York: Scribner & Welford. Price, cloth, $3.

Dr. Keil's scholarship, vast researches, and patient and exhaustive labors are manifest in this volume. He seems anxious to interpret the life and character of the Israelites, and to understand the origin and growth of those customs and institutions of the ancient people that have so largely affected the religious thought and institutions of mankind. Such is his comprehension of the old economy that he sees at a glance the minute as well as the large, the transient as well as the permanent, in the development of the history of Israel; and without attempting to maintain a theory of that history he at the same time evolves, perhaps unconsciously, an acceptable theory of the dispensation from the facts as they appear under analysis and combination. The principal portions of the book relate to an exposition of the domestic relations, the various occupations, and the theocratic and administrative functions and tendencies of the civil government of the Hebrews. In no department of inquiry is he at all deficient in knowledge, or hesitant in opinion, but satisfactory and certainly authoritative. In discussing meats and drinks, dress and dwellings, marriage and sickness, wine and olive culture, hunting and fishing, weights and money, poetry and oratory, land and property, judges and courts of law, offenses and punishments, armies and wars, he is curiously painstaking in detail, learnedly explicit in statement, and equally furnished on all the subjects with arguments, illustrations, and apt suggestions. The work is marvelous, and taken in connection with the first volume constitutes a sufficient thesaurus on the archæology of the Old Testament.

The Second Book of Samuel. By the Rev. Professor W. G. BLAIKIE, D.D., LL.D., New College, Edinburgh. 8vo, pp. 400. New York: A. C. Armstrong & Son. Price, $1 50.

The primary thought of the learned author is, that the sacred book under consideration is not a history of the kingdom of Israel, but rather a history of the kingdom of God in Israel. This may apply to all the historic books of the Old Testament. The distinction, though justified by the contents of the histories, is overlooked by the average student, who in blindness and narrowness traces merely the development of the Jewish race or nation, being forgetful of the higher kingdom in process of an

evolution that will never end. In the light of this distinction David stands before us not merely as king of a people, but as the instrument of Jehovah working out apparently his personal plans, but ideally the unseen plan of the occupant of the divine throne. The reverses and punishments that befell the royal ruler, the one-time miscarriage of his government in the struggle with Absalom, and the frequent insurrections and foreign wars that disturbed him, are proofs of a divine intervention in the affairs of the kingdom that the divine plan might go forward. As David is the central figure of the book, it reads quite like a biography of the shepherd prince, with sufficient details of the lives of Uriah, Nathan, Amnon, Absalom, Barzillai, and Sheba. In character it is expository rather than exegetical, and in influence instructive rather than inspiring.

In the Footsteps of Arminius. A Delightsome Pilgrimage. By WILLIAM F. WARREN, D.D., LL.D., President of Boston University, Author of *Einleitung in die Systematische Theologie: Paradise Found; A Study of the Prehistoric World*, etc. 16mo, pp. 52. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 35 cents.

In 1856–58 Dr. Warren pilgrimized in Europe, visiting various theological centers, especially Oudewater, Utrecht, Leyden, Geneva, Basel, Padua, and Rome, and came home bent on re-exhibiting the teachings of James Arminius, the scholar, theologian, and founder of the school of thought in opposition to the iron system of Calvinism, in volumes of grasp and strength. The purpose was never executed; but after the lapse of many years, and mature study of Arminianism, three articles, embodying the results of his visits to Europe, were published in *The Christian Advocate*, and are here reproduced for preservation and still greater usefulness. The charm of the author's usual style, with such biographical references to the eminent Hollandic thinker, and such striking comments of his own on points of doctrine, compels the reader's close attention from the first to the last page. He that follows the author treads truly in the footsteps of Arminius, and breathes the atmosphere of religious freedom. The book is suggestive, inspiring, and helpful.

The Preachers of Scotland. From the Sixth to the Nineteenth Century. Twelfth Series of Cunningham Lectures. By WILLIAM GARDEN BLAIKIE, D.D., LL.D., Professor of Apologetical and of Pastoral Theology, New College, Edinburgh. 8vo, pp. 350. New York: Scribner & Welford. Price, cloth, $2.

The Scotch pulpit, from the early days of St. Columba to the modern period of Guthrie, Hanna, Norman McLeod, Macdonald, and Oswald Dykes, has exercised a potent influence on the national character, and pioneered the development of the sturdy theology of the inhabitants of Caledonia. The story of the achievements of the heroic leaders of the Church; the reformations they introduced; the covenants they established; the fidelity they maintained in the stormy periods of controversy and secession; and the pure evangelical spirit they breathed in times of reaction and progress, are a part of the history of the people's life and of

the kingdom to which Scotland belongs. The reader of this volume will become acquainted with a large number of the divines who officiated in the growth of Scotland, and whose celebrity is based upon their heroism and fidelity in preaching the Gospel. The preachers of the Reformation, of the covenanting period, of the days of moderatism, and of the rise of a true evangelical movement, are sketched by a masterly hand, leaving the impression that the preacher is the mightiest force in society as well as in the Church. John Knox was not the only great preacher in Scotland; nor was John Erskine the only evangelical trumpeter of the eighteenth century; for Patrick Hamilton, Robert Rollock, John Davidson, Robert Blair, John Livingstone, James Durham, Robert Douglas, Robert Leighton, John Logan, Alexander Webster, and Thomas Chalmers stand out like great oaks in the forest, and had much to do with shaping Scotland's destiny. That these preachers were Calvinistic makes not against them, nor does it relieve Calvinism of its error or weakness. We accept the history as they made it, and look to other sources for our theology. They were mighty men, the Anakim of Scotland from the Celtic Church until the days of Edward Irving and John Brown. As history this book is reliable; as biography it is charming; in the literary point of view it is strong and well equipped; in mechanical appearance it is complete; in theology only is it rejectable.

MODERN SCIENCE AND LANGUAGE.

Modern Science in Bible Lands. By Sir J. W. Dawson, LL.D., F.R.S., F.G.S., Author of *The Story of the Earth and Man, The Origin of the World*, etc. With Maps and Illustrations. 12mo, pp. 606. New York: Harper & Brothers. Price, cloth, $2.

Bible lands, especially Egypt and Palestine, will never cease to attract the traveler or inspire the observer to record what he sees, and to interpret the countries either according to a preconceived theory or to a theory which observation itself suggests. The observer freest from all prejudgment respecting these lands should be the scientist, who goes, as is supposed, to ascertain their geological structure or scientific history, and who is determined to report the facts just as they are discovered. He can scarcely be said to have a religious theory that will interfere with his views of mountains, deserts, plains, and rivers. In this work religion cannot bind science, and science cannot obligate religion to its dictation. In this spirit of strict and accurate survey of the geological contents of these lands the author prepared this volume, confining himself to the literal story as he read it on the face of nature. He did not undertake too much, either as a traveler or scientist, but kept in view the main purpose before him, and so has furnished the reader a *statement* worthy of attention. He discusses briefly some general historical questions, as seemed necessary, but his point of view is that of a geological observer intent upon exhibiting the geological structure of Egypt and Palestine. With the aid of a

map we see that Palestine is largely cretaceous, with a volcanic area in Galilee: that eastern Egypt exhibits tertiary features: that the Nile basin is largely alluvial: and that western Egypt is eocene, cretaceous, and miocene. But our learned author does more than to point out existing geological appearances; he studies the history of the several formations, tracing the strata from the earliest periods, sometimes by indisputable physical proofs, sometimes by strong inferences, through the manifold changes of subsequent times, and makes clear the progress of the earth's crust in that portion of the eastern hemisphere. He is also somewhat minute in his studies, being as careful to note the value of a cretaceous stone as to inquire the origin of a hill, and to linger over sediments as over great valleys. In his explorations of Palestine he differs somewhat from other travelers respecting the character or age of the formations, but is careful to support his difference by arguments of commanding strength. For instance, while Hull attributes the hill on which Jaffa stands to the eocene period, Dawson attributes it to the miocene, or an earlier date. We regret that he did not deem it his province to attempt to settle some of the scientific problems of Palestine, since they are intimately related to certain biblical histories; but he is not a theorizer, nor an hermeneutical scholar, and so leaves such matters to those whose business it is to establish them. This is a book of great value; its scientific spirit is genuine; its geology is reliable, and as an aid to a better understanding of lands in which Christians are always interested it is quite indispensable.

A Latin Dictionary for Schools. By CHARLTON T. LEWIS, Ph.D., Editor of *Lewis and Short's Latin Dictionary.* 8vo, pp. 1,191. New York: Harper & Brothers. Price, $6.

It is not enough to say that this dictionary should enter the school, though this is high praise; it should be found in the study of the scholar, as the best of its kind, and as a sufficient aid in reading Latin literature. If it is not a complete dictionary of the Latin language, it may truly be said such a dictionary is not wanted; if it does not elaborate every word, giving its history, changes, and indefinite variations of meaning, it may be said that this is another recommendation of its utility. As to mere size, the book is large enough; as to contents, it is ample enough; as to mechanical preparation, it is substantial enough; as to scholarship, it is unquestionable; as to availability, the tests already applied to it insure it against objection; and as to general responsibility, the fact that the Messrs. Harper have issued it is quite sufficient to awaken all confidence. If one wishes to examine it for himself, one needs but to open it anywhere to find it answering one's purpose. Such words as *exigo*, *ipse*, *magnus*, *potestas*, *servio*, *triplex*, *verbum*, etc., give a good idea of the style, and treatment by the author. The work was not prepared hurriedly or without consultation with scholars: it comes forth with no apology and with no marks of feebleness or haste. To those who must have a dictionary of the strong language of the Romans we recommend this as without a superior.

American Weather. A Popular Exposition of the Phenomena of the Weather, including Chapters on Hot and Cold Waves, Blizzards, Hailstorms, and Tornadoes, etc. Illustrated with thirty-two Engravings and twenty-four Charts. By Gen. A. W. GREELY, Chief Signal Officer, United States Army. 12mo, pp. 286. New York: Dodd, Mead & Co. Price, cloth, $2.

At last the weather has a scientific expositor for American readers. It is not a dry subject in the hands of General Greely, who writes eloquently and accurately of temperature, humidity, and evaporation; winds, fog, cloud, rain, snow, storms, cold waves, heated terms, and all the phenomena of atmospheric pressure and movement. If the book were a mere catalogue of facts relating to the atmosphere it were invaluable; but in addition, it unfolds the laws that govern its phenomena, and upon which predictions of changes in heat and cold, moist and dry weather, are made. The charts printed in the book aid the reader without much study in comprehending the force and range of currents of air, the rise and fall of the barometer, and the general methods of interpreting the weather. Of all material things the weather was formerly supposed to be the most capricious in the domain of law; but we now know that the zephyr and the cyclone, the east wind and the trade-wind, the autumnal equinox and the Dakota blizzard, are all the products of laws as well established and as useful when known as the laws of astronomy or chemistry. The book commends itself, and should be consulted by every intelligent reader.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

History of Co-operation in the United States. Vol. VI. 8vo, pp. 540. Published Under the Auspices of the Johns Hopkins University. N. Murray, Publication Agent, Baltimore.

Five patient and scholarly writers unite in the preparation of the papers that constitute this volume. It is the sixth volume of a series of university studies in historical and political science, the whole being under the editorial supervision of Herbert B. Adams. By co-operation is meant, not the reconstruction of industrial society, such as occupied the thought of Charles Kingsley and Frederick D. Maurice, but such an evolution in economic life as will improve the physical condition and increase the profit-sharing of the laboring classes. Hence these writers confine themselves to the practical working of co-operative systems and methods, pointing out the causes of failure where there has been failure, and emphasizing by teaching and illustration the causes and conditions of success. Dr. Bemis amplifies "co-operation" as he sees it in New England and the Middle States; Dr. Shaw microscopes it in the West; Mr. Shinn hurrahs for it on the Pacific Coast; and Dr. Randall exhibits it in the South. Advocates as they are of this experiment in business life, they treat it simply as a matter (p. 249) of financial advantage and social convenience. It is not proposed as a remedy for every thing. It will not interfere with private property, marriage, the family, or any of the rights of man. Its lim

itations so understood, we can see that it will take from the monopolist undue power, increase the self-respect and financial gains of the poor laborer, and solve a problem in social economy that theoretical economists have been unable to determine. Co-operation will not introduce the millennium; but when in full operation as a common fact, the poor man will think himself in paradise. This work is elaborate, and wonderfully suggestive to economist, capitalist, student, and the distressed classes.

Old Concord. Her Highways and Byways. By MARGARET SIDNEY. Illustrated. 4to, pp. 114. Boston: D. Lothrop Co. Price, gilt-edge, $3.

Although not exactly a diary of perambulations in and around the historic town of Concord, the book so partakes of the readiness and vivacity of the sightseer as to be winning in almost every particular. While writing in a leisurely way, because her observations and studies were not hurried, the author seems to reserve more than she gives, furnishing synoptical and suggestive rather than complete and overburdened results of inspection and reflection. A rehearsal of military events in the colonial days, with touches of bravery on the part of mothers, sons, and fathers; an instantaneous glimpse of Hawthorne, Thoreau, and Emerson, with brief allusions to their life-work, and an unsurfeited amount of the ordinary incidents of travel, make up the body of this book. Perhaps the conservative town deserves the description given of it; but one feels as he turns the pages that some of its illustrious citizens should have received larger recognition than is here accorded. From its streets came the hero, the novelist, the philosopher, all great, all dead, all dear to the living.

Romanism versus the Public School System. By DANIEL DORCHESTER, D.D. 12mo, pp. 351. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 25.

When Dr. Dorchester speaks or writes on a subject involving facts, historic associations, statistical results, and justified inferences he deserves to be immediately heard. Ample in resources, with a wide range of scholarship, and unbiased in purpose, except as patriotism, education, and religion are allowed to be regulative influences in thought, speech, and action, he usually comes forth with something to say to the American people, and they should gladly pause at his words. Though not an alarmist, his book will startle the country, since it places fairly and squarely the political and religious elements of Romanism in antagonism with the American public school system, which is a feature of our civilization. The book does not create an issue but states it. The existence of the issue has been recognized more or less for years; but, aside from local controversies over the Romish idea, little or nothing has been done to check its growth or forestall its possible success. Dr. Dorchester, regarding Bishop Hughes as the initiatory champion of the struggle, traces its history in attempts at compromise, in Romish claims upon public school funds, in assaults upon constitutions by proposed amendments, and in the enlargement and multiplication of parochial schools in the United

States, with the underlying purpose to destroy the general system of education in the country. In discussing the questions involved in the contest the author is forcible in diction, statesmanlike in statement, defending the American system against all schemes of compromise with a logic that patriotism sets on fire, and affirms his conclusions with a positive conviction that must abash his foes. Not the least important portion of the work is his exhibition of the pretensions of Rome as an educator, which should satisfy the reader that the hierarchy cannot be trusted even to share in, much less to control, the education of American youth. So indisputable are his facts and figures, so trustworthy are his statements and references, so imperious and unanswerable is his logic, and so strong and convincing the whole argument, that we doubt if it meet with a reply from the opponents of the American system. On the other hand, it ought to arouse the people to such a pitch of enthusiasm as will lead them to destroy the system that has for its chief object the overthrow of one of the pillars of good government in this country.

The Old North-west. With a View of the Thirteen Colonies as Constituted by the Royal Charters. By B. A. HINSDALE, Ph.D., Professor of the Science and Art of Teaching, University of Michigan; Author of *Schools and Studies*, and Editor of *The Works of James Abram Garfield*. 8vo, pp. 440. New York: Townsend MacCoun. Price, cloth, $2 50.

Few historical works covering any portion of our federal history contain more available material or more succinctly evidence the facts thereof, with their antecedents and consequents, than this masterly volume of Professor Hinsdale. Well endowed with both historic insight and foresight, he had in view in its preparation the past, present, and future of the vast territory of our country known to the ordinances as the "North-west." Recognizing the geographical and historical unity of the territory, the rapid development of its resources, its evidently increasing political strength, and its radically aggressive purpose in education, reform, and religion, he has sought to exhibit the formative forces in its development in a delightfully non-partisan but careful and reliable way. Discussing first the dominance of French influence in the territory, he records its overthrow by England, from whose avaricious grasp the prize is rescued by the United States, of which it became an integral and sovereign part one hundred years ago. In this recital of struggle and progress he does not altogether pursue the well-beaten track of the historian; for while he depends upon the usually accessible original documents, he makes such independent use of them, and obtains so much supplemental information from other sources, as to make his book unlike all others on the subject, and as romantically interesting as it is true. Much of what he narrates, especially since the North-western States were organized and admitted into the Union, can be verified by living witnesses, as well as by official papers. While it is not a sectional book, the reader will feel that the old North-west is a waking giant, with power sufficient to control the nation, and that in the near future it will be in command of the affairs of government. The East is stereotyped by neces-

sity; the South is conservative from education; the great West is expansive, radical, hospitable, a unit in its policies of progress, a believer in its manifest destiny. Such a book indexes the drift of things and locates the possibilities of national greatness.

Down the Great River. An Account of the Discovery of the True Source of the Mississippi, together with Views, Descriptive and Pictorial, of the Cities, Towns, Villages, and Scenery on the Banks of the River, as Seen during a Canoe Voyage of Over Three Thousand Miles from its Head-Waters to the Gulf of Mexico. By Captain WILLARD GLAZIER, Author of *Soldiers of the Saddle, Battles for the Union, Heroes of Three Wars, Ocean to Ocean on Horseback*, etc. Illustrated. 12mo, pp. 443, liii. Philadelphia: Hubbard Brothers. Price, cloth, $2; half morocco, $3; morocco, $4.

American geography is undergoing revision as explorers explore our vastnesses, navigators navigate our principal rivers, and travelers compass our plains and mountains. Neither De Soto, La Salle, Schoolcraft, nor Nicollet discovered the sources of all our rivers, the extent of all our valleys, or the greatness of all our mountain systems. We must therefore expect correction of their figures, and modification of their reports, as new data are obtained and new explorers, with vastly increased facilities, go farther and survey more accurately and comprehensively. This book overthrows the commonly received opinion that Lake Itasca is the source of the Mississippi River. The author ventures a claim of discovery, based on actual exploration of the river, which deserves faithful study. A man of wide experience in travel, accustomed to the hardships of out-door life, scientifically thoughtful in his observations, and dissatisfied with the reports of former tourists, he undertook to ferret out the origin of the great river. It was not a riddle that he tried to solve, but a geographical fact he wished to find. After many days of searching and inquiring he stakes his reputation as a discoverer on the announcement that the source of the river is a lake south of Lake Itasca, and which through the courtesy of his friends now bears the name of Lake Glazier. There is much in this book besides this discovery relating to the experiences of a canoe voyage down the river which will interest the reader; but its chief value is the alleged discovery of the final source of the Mississippi. We are not in a position to refute or indorse the claim; but we commend it to the careful review of the geographer, the map-maker, and the citizen who wishes to be familiar with the geographical researches of our country.

Samuel Irenæus Prime. Autobiography and Memorials. Edited by his Son, WENDELL PRIME. 8vo, pp. 385. New York: Anson D. F. Randolph & Co. Price, cloth, $1 75.

History relates to events, biography to instruments, though both are interesting elements in the world's progress. So eminent a divine, pastor, editor, and author as Dr. Prime owed to his age and country this autobiography, which, editorially supervised by his son, is an exhibition of preparation, difficulty, successes, and honors that usually accompany and crown the diligent and faithful life. Like all great and influential men, Dr. Prime was not the property of sect, or country, or age; he belonged to the Church

at large, to the world, and the race. It is true he was a Presbyterian; he was also an American; his work as to sphere was largely local, and as to nature was sectarian and national; but, with these restrictions, inevitable in every man's life, he was broad, philanthropic, a man of the kingdom, a thinker in the widest realm, an actor on the human stage. While, therefore, defining and approving the limitations of his life, we rejoice in the extended circuit of his influence and in his contributions to the world's welfare. As might be anticipated from the title, the book deals largely in reminiscence, even to details of his boyhood, education, ministerial career, and editorial range and achievements, being as stimulating and instructive as it is informing and personal. As its pages glow with consecration to life's superior ends, and exhibit little of that doctrinal tendency that dominates in Presbyterianism, it awakens no disposition to critical comment, or even the expression of a faith different from his own. He fulfilled life's work with earnestness, and his name is as ointment poured forth, to endure in the Church while it stands.

POETRY AND ART.

The Poetical Works of Robert Burns. Reprinted from the best editions. With Explanatory Glossary, Notes, Memoir, etc. 12mo, pp. 614. London and New York: Frederick Warne & Co. Price, cloth, $1.

The Scotch poet gains by the lapse of time. Posterity forgets his pranks, lusts, vanities, dishonesties, and vagaries, and estimates his poetry according to its internal spirit and the best external standards of this phasis of literature. Th author of *The Cotter's Saturday Night* needs not to beg for recognition from the present generation. As a poet he deserves eulogy, monument, fame, and whatever else the appreciative race can pay to his memory. There is a power, a vision, an inspiration in some of these poems that links their author with seers and prophets. Whether he wrote in the sonorous Scotch dialect or in the smoother English tongue; whether he moralized on plowed-up mice or on an insect on a woman's bonnet, or sang of the Highland Queen or of Caledonia; whether epistle or satire or epigram or political ballad flowed from his pen; the patriotism, sincerity, strength of purpose, and truth-seeing genius of a poet become manifest, and impress the reader most profoundly. He is a man of moods: tender, harsh, gay, grave, majestic, trifling, despairing, hopeful, but always patriotic, always poetical. This volume, with its Notes and Memoir, should go into the family library, the counting-room of the merchant, and the study of the literary worker. Its cheapness is also a recommendation not to be overlooked.

Songs from Béranger. Translated in the Original Metres by Craven Langstroth Betts. 16mo, pp. 253. New York: Frederick A. Stokes. For sale by Phillips & Hunt. Price, $1.

Béranger lived in an eventful and somewhat miscellaneous period of the history of France. Born before the fall of the Bastile he survived until

1857, meanwhile observing the political tendencies of the rulers and the preferences of the people, which led him to share in the frequent reactions against Bourbonism and general misrule. He was a Republican in his sympathies, and fearless in the expression of them. More than once he was the victim of the wrath of the ruling powers, suffering fines and imprisonments, but friends bore the one and the other were of short duration. He was the political singer of his country, and so effective in wit and satire and so polished and refined in sentiment as to be stronger with the people than either the court or the throne. He applauded the first Napoleon; he was reticent as to the third of that name. He wrote in the name of the people and won their allegiance; he denounced royal tyranny and excited the fears of the rulers. Schiller, the German poet, wrote but few poems on German subjects; Béranger, the French poet, wrote little else than on French themes, exciting the admiration of his countrymen, and revolutionizing political doctrine when contrary to the people's aspiration. The historical vein runs through this collection of songs, the meter, beauty, adaptation, and poetry of which are manifest to the patriotic and progressive reader. Béranger's songs are the outburst of a patriotic and progressive soul.

MISCELLANEOUS.

Cranston & Stowe, Cincinnati, Ohio, have issued a special edition of the *Discipline* of the Methodist Episcopal Church in morocco. As a specimen of book-making this is unexcelled, and in keeping with the record of the Western House for work of this kind.

The Life of John Price Durbin. By JOHN A. ROCHE, M.D., D.D. New York: Hunt & Eaton; Cincinnati: Cranston & Stowe. Price, cloth, $1 50.

Dr. Roche is a rare biographer. He had, however, a rare subject for his pen, and could not fail to produce a book that will rank high in its class and be of stimulating value to all who read it. Its facts are its chief fascination; but the strong English with which they are clothed, and the sparkling enthusiasm of the writer every-where manifest in his work, add not a little to the excellence of the volume. We merely commend it now, deferring the full notice to the next number.

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A Semi-Centennial Sermon, Historical, Biographical, and Itinerary. Delivered before the Cincinnati Conference at Piqua, O., September 4, 1878. By Rev. WILLIAM HERR, D.D. Third edition. Cincinnati: Cranston & Stowe.

The sermon is of rare value, abounding in staple reminiscences and the constituent elements of permanent and progressive history.

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